

IMPROVEMENT ERA



ORGAN OF THE PRIESTHOOD QUORUMS AND THE YOUNG
MEN'S MUTUAL IMPROVEMENT ASSOCIATIONS
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Published Monthly at Salt Lake City by the General Board

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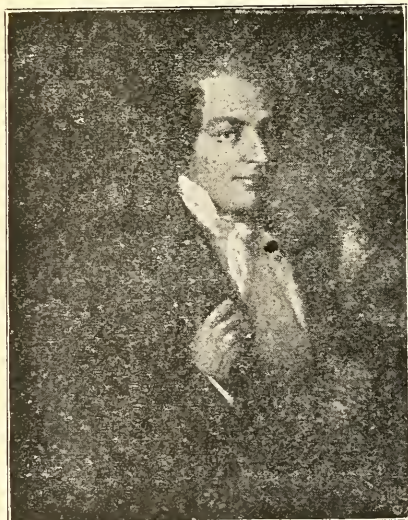
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The Priesthood quorum study-year begins in January. The course of study for the quorums for 1912 will be ready for distribution early in December. Until January, 1912, the quorums will continue the study which they began last January.

To the Officers of Y. M. M. I. A.—An unlooked for and unavoidable delay has occurred in the distribution of the Senior Manual. All orders now on hand, and those received later will be promptly filled as soon as possible. The Junior Manuals are being distributed and may be used if desired, in the classes, until the Senior Manuals are ready; or other matter may be substituted and used in the senior classes.

Jay C. Jensen, Tokyo, Japan, July 31st: "The ERA is always a welcome visitor here at Tokyo and we all enjoy reading it from cover to cover."

A. Laverne Riggs, Sheffield, England: "We wait anxiously the Improvement Era each month and read the many truths contained therein which enlighten us concerning the true gospel."

Superintendent Ernest P. Horsley writes from Brigham City, August 24, to President Heber J. Grant: "I have always been converted to the necessity of having a good list of ERA subscriptions in our stake. I feel that not only will much good be derived by reading this splendid magazine, but every association will be better equipped to handle the financial end of the work, and will be stimulated in many ways necessary to success by handling the ERA business. We fully expect to be as loyal to you as in the past in support of this the 'best magazine on earth for Latter-day Saint Young Men' and hope to see every stake in Zion roll up a good list for Volume 15."

IMPROVEMENT ERA, OCTOBER, 1911.

TWO DOLLARS PER ANNUM WITH MANUAL FREE.

Entered at the Post Office, Salt Lake City, Utah, as second class matter.

JOSEPH F. SMITH,
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} Editors

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TABLE OF CONTENTS.

The "Michigan Relics." Illustrated.....	Dr. James E. Talmage....	1049
Nature Proclaims a Deity.....	Chateaubriand	1076
The Open Road.—I. A Story.....	John Henry Evans.....	1077
The Train of Human Progress. A Poem....	Alfred Osmond	1081
The Boy Pioneers of Utah. Illustrated.....	Eugene L. Roberts.....	1084
Little Problems of Married Life.—IV.....	William George Jordan ...	1093
From Nauvoo to Salt Lake in the Van of the Pioneers.—VIII	Moroni Snow	1099
Our Refuge and Strength.....	William A. Morton.....	1103
New President Netherlands-Belgium Mission		1105
Death of James Condor		1107
A Testimony	W. Pring	1108
Routine. A Poem.....	Bertha A. Kleinman	1110
Editors' Table—A Word About the Era.....	President Joseph F. Smith..	1111
The Work of the Lord in Europe.....	Rudger Clawson	1113
Messages from the Missions.....		1114
Priesthood Quorums' Table.....		1119
Passing Events		1121



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THE modern manufacture of antiques has come to be a business of such proportions as to make necessary continued caution on the part of collectors. And the enterprise is by no means new. Forgery of relics of ancient art, and of masterpieces of comparatively recent date, have been pursued with such success as to deceive at times even the very elect. Moreover, the ill-directed energies of the forger are not confined to the field of art. Fossil fish are made for wholesale trade; ancient Egyptian mummies are produced to order; manuscripts of alleged antiquity are prepared as the market seems to demand. Graves of the dead—or at least the modern mounds said to be such—are stuffed with “relics” such as were never known until long after the bodies of the dead supposed to be therein interred would have utterly gone to decay.

Of course the motive in this disreputable business is generally that of monetary profit; not infrequently, however, the forger pursues his dishonest course through a veritable mania for his nefarious work. The investigation herein reported deals with an instance of extensive forgery, whereby articles of modern manufacture have been buried, then dug up under pre-arranged conditions, and offered as ancient artifacts. The writer tells the story of his own experience and observation, without claim to priority in the field of investigation. He offers his testimony as an independent addition to that already given by earlier investigators.



1. Tablet of black slate, taken by the writer from a "mound" in Palmer Park, near Detroit, Michigan, November 18th, 1909. The slab measures approximately 10 1-2 by 4 1-2 inches, and varies in thickness from less than 3-16 at the top, to over 7-16 at the bottom. On one long edge, the equidistant, double-line marks of a saw, almost surely a machine-made saw, are plainly seen; and on each of the other edges similar marks have been but partly obliterated. Scouring lines, due to rubbing with sand or some other related abrasive, are visible on each of the inscribed surfaces. The deeply-cut lines of the inscriptions show under the lens fresh fractures. The evidences of recent hand-craft, and the glaring slovenliness of the inscriptions, stamp the tablet as a forgery.

IMPROVEMENT ERA.

VOL. XIV.

OCTOBER, 1911.

No. 12

The "Michigan Relics."

A Story of Forgery and Deception

TOLD BY DR. JAMES E. TALMAGE.

At irregular intervals during the last twenty years, there have appeared, in newspapers and magazines, reports of the digging-up of alleged relics of antiquity in certain parts of Michigan. The objects thus unearthed constitute a class of their own, differing in certain features from all other archeological material ever found in America or elsewhere. The finds comprise a variety of objects, such as small caskets, tablets, ornaments, weapons, tools, smoking pipes, and vessels of pottery. The materials of which these objects consist are clay, both unbaked and baked, slate of different colors, and copper. Practically every piece thus far reported is inscribed, the clays by impression of type-pieces while the receptive surface was still moist, the coppers by hammer-impact of harder dies, and the slates by graving tools.

My interest in the matter of these discoveries dates back to the summer of 1909, prior to which time I confess to having been practically uninformed even as to the literature then current relating to the subject. In June of the year named I saw, in the Archeological Museum of the University of Ohio, a clay tablet belonging to the class of objects herein referred to. From

inquiries made at that institution I learned of certain parties resident in Detroit, Michigan, who had made themselves prominent in the exploitation of these finds. Correspondence opened by myself led to personal acquaintance with Mr. Daniel Soper and Rev. James Savage.

The Mr. Soper referred to had once been Secretary of State for Michigan, and I found him to be a man concerning whom conflicting reports are afloat. By some of his acquaintances he is



2. Blade of thin copper, probably intended as a representation of an early battle-ax. This object was taken by the writer from a "mound" in Palmer Park, near Detroit, Michigan, November 15th, 1909. The piece is 7 3-4 inches in greatest length, by 5 1-8 inches greatest width. From this blade, discs have been cut, and these have been subjected to both chemical analysis and conductivity determinations. Both series of tests prove the copper to be a modern product—the result of the smelting of sulphur-bearing and arsenical ores, and surely not native copper such as has been found in American mounds of known and attested antiquity.

strongly supported both as to reputation and character; by others it is as strongly declared that his record as a citizen is not wholly without a blemish; in short, his name is known both in good and ill report. To me this is no proof of unworthiness. The best of men may be maligned. I try to believe the best I have heard of the gentleman, and to discount as far as possible the unfavorable reports.

I found the Rev. James Savage to be Dean of the Catholic

Church known as the Church of the Most Holy Trinity, in Detroit. He is an enthusiastic student of Indian relics and owns a splendid collection of objects, which objects are in strong contrast with the "relics" herein referred to and regarded as spurious. At first I believed, and I am still charitably inclined to hope, that Dean Savage is a victim and not a conscious party in the deception and fraud shown in this exploitation of archeological forgery.

The names of these gentlemen have been used so freely in recent press reports that I feel at liberty to adopt the open and personal style in describing my relations with them in this matter. My own name has been similarly used with almost equal freedom.

In November, 1909, I journeyed from Salt Lake City to Detroit solely in the interest of this investigation. I was courteously received by both Mr. Soper and Father Savage, and was permitted to examine the collections of the so-called ancient relics owned by these gentlemen.



3. Perforated tablet, designated by Scottford as a neck-ornament, or pendant, unearthed by the writer from a "mound" in Palmer Park, near Detroit, Michigan, November 15th, 1909. Tablet measures 4 3-8 inches long by 1 7-8 inches wide, and is made of gray slate.

I found the collections to comprise a large array of artifacts of clay, copper and slate, every piece bearing a certain combination of characters after the pattern here shown.



This inscription has been commonly referred to in newspaper articles as the "tribal mark;" it has been more pointedly designated by Prof. Francis W. Kelsey as the "sign-manual of the

forger." On some of the artifacts this "tribal mark" or "sign-

manual," appears as a combination of characters like rough drawings of modern nails; on other pieces the marks resemble cuneiform inscriptions, rudely wedge-like. That the same "mark" or "sign" is intended in each instance, however, appears to be beyond question.

If the objects brought together by Mr. Soper and Dean Savage were genuinely archaic, they would support the following statements:

(1) That the north-central area of the the United States, more specifically the present State of Michigan, was inhabited in the long-ago, before the existence of the present tribal divisions of our North American Indians, by a numerous people belonging to the Caucasian race and possessing a high degree of civilization.

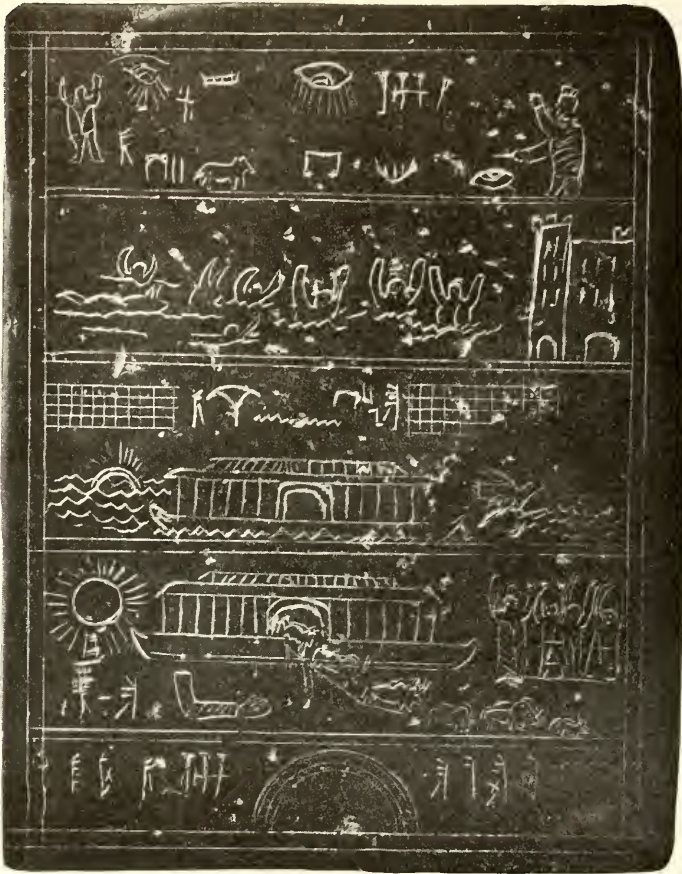
(2) That, living at the same time and inhabiting the same area was another people of inferior culture, resembling the Indians of today both in physiognomy and customs.

(3) That these two peoples, representing widely different cultures, were at enmity one with the other, and that the people of the higher class were in a state of constant migration, seemingly fleeing before the assaults of their semi-barbarous foes. They paused not in any one place long enough to build enduring towns, but on the other hand lived in a condition of readiness for flight.

(4) That the people of higher culture used a written language comprising both pictographic and other characters. Some of these written



4. A blade of slate, unearthed by the writer from a "mound" in Palmer Park, near Detroit, Michigan, November 15th, 1909. This piece appears to be a skinning knife. Were it a genuine relic of antiquity and an actual burial with the ancient dead, it might be considered as telling of the last struggle—a fatal encounter of a hunter in conflict with the nondescript animal shown. The inaccurate details of the inscription taken as a whole, the modern headgear of the hero-bust, and the evidently recent graving of the lines as shown by the new fracture-marks seen through the lens, combine to show that the piece is a forgery, and the attempted delineation of the ancient scene a deliberate deception. The reverse side bears no inscription. The piece measures 9 inches in greatest length, and about 2 1-2 inches in greatest width.



5. Tablet of gray or greenish slate, unearched by the writer from a "mound" in Palmer Park, near Detroit, Michigan, November 18th, 1909. The tablet is about 11 1-2 inches long by 9 1-4 inches wide and 3-8 inch in thickness. The "tribal mark" appears at the top. On the side here shown, there are crude outline drawings, evidently intended to be a pictographic story of the Noachian deluge—showing in the order of the zones or bands the following incidents: (1) Noah's preaching under Divine commission, as indicated by the All-Seeing-Eye, and the rejection of Noah's message by the crowned leader of the people, with other details. (2) The Deluge, with men and animals drowning, and buildings being submerged. (3) The ark afloat; the dove sent out upon the waters; the duration of the flood—forty days and forty nights—as indicated by the parallelograms; the sun of prosperity rising. (4) The ark at rest with the sun of prosperity high above the horizon; animals disembarking and men already disembarked, the latter probably representing Noah with his three sons in the attitude of giving thanks. (5) The bow regarded as the sign of Jehovah's covenant set in the heavens in token of the Divine pledge that the earth should not be again overwhelmed by water.

characters had points of resemblance to the alphabets of the Orient, specifically the Egyptian, the Greek, the Assyrian, the Phoenician, and the Hebrew.

(5) That the people of the higher class had a knowledge of certain books of Jewish scripture, specifically Genesis, and possibly also later books belonging to the Old Testament compilation.

The striking parallelism between these indications and the historical story embodied in the Book of Mormon will be seen at once by anyone familiar with the book named. Indeed, were the Michigan "relics" what they purport to be, they would furnish strong external evidence of the main facts set forth in the Book of Mormon narrative. As a matter of fact, however, the Michigan "relics" are forgeries, and the seeming confirmation of the Book of Mormon story is fictitious and false.

After careful examination of the collections belonging to Mr. Soper and Father Savage, I suggested to these gentlemen the advisability of my opening some of the mounds myself. I had no very strong hopes of finding "relics," but I had a desire to study the structure of the mounds. My suggestion was promptly concurred in, and a certain James O. Scotford was named to me as the most desirable man to hire as a digger. On hearing his name I remembered that he had been designated by Prof. Kelsey as having "manifested a skill in finding relics that made him the envy of the region." I demurred to the proposition of hiring Scotford, and went so far as to say that if my investigation was to be impartial, he was the one man in the world whom I should not engage for the work. My demurrer was courteously, diplomatically, but nevertheless firmly, overruled; and I thereupon decided to engage Scotford, and, furthermore to submit to the lead of the men with whom I was dealing, without forgetting for a moment that I was being led.

On the 15th of November, 1909, and again on the 18th, Soper, Scotford, and I opened some of the little mounds, Scotford doing the digging, Soper and I looking on, and I alone removing any and every object exposed by the digger. In view of the conclusion to which I have since come, to the effect that these "relics" are forgeries, I have questioned myself as to the impressions made upon me at the time of the digging here referred to, and have read

with interest to myself the record written by me at the time. I quote from my own journal:

November 15, 1909: From the street-car station near the Oldsmobile factory, on the Woodward Avenue line, Soper, Scotford and I walked



6. The reverse of No. 5. The "tribal mark" appears at the top. Next below is a conflict scene between two parties of different cultures; and then a compass-inscribed circle,—probably a calendar,—showing thirteen divisions. The accompanying outlines may be understood as showing the death of the leader of the helmeted party, with indications of the lunar division, or month, and the specific phase of the moon, marking the time of the death.

westward. At about one-eighth of a mile from the station it was found that Scotford, the engaged digger, had no spade or shovel. He procured a shovel from a man who, on my inquiry, was described as the care-taker and authorized custodian of the woodland area toward which we were journeying. A shovel was quickly produced. On passing I ought to say that the shovel thus supplied was of the long-handled type, pointed blade, and was a subject of much grumbling on the part of Scotford, who, nevertheless, accomplished surprising results with the implement. In the woodland, not more than a mile from the car station, I found a hummocky surface. Some of the little knolls were plainly "turnouts," *i. e.* elevations produced by overturning of trees. Other



7. Copper blade unearthed by the writer beneath an old tree-stump in Palmer Park, near Detroit, Michigan, November 18th, 1909. The blade is about 7 1-4 inches long; it is of thin copper and is inscribed on one side only, bearing on this side the ubiquitous "tribal mark," and in close proximity thereto a rudely inscribed X.

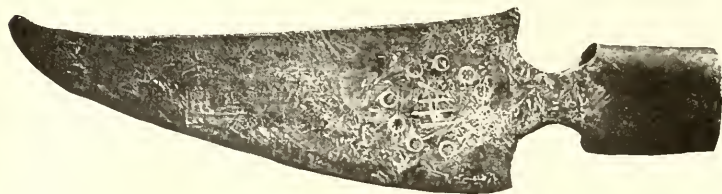


8. Copper blade, 7 inches long, belonging to the Soper collection. This is inscribed with the "tribal mark" only.

hummocks—rarely more than two or three feet above the general level—were as plainly artificial in origin. No conception of drainage processes or of erosion by natural circumdenudation would explain their origin. They are evidently man-made mounds. Each is surrounded by a ditch-like depression, designated by my companions as the moat. This moat is little more than a shallow ditch, and the mound itself is a non-conspicuous object. Indeed the mounds would not attract the attention of any casual or non-scientific observer. In but few instances do the mounds extend above the general level more than two or three feet, and generally their length is not more than four or five feet, with an average width of two to three feet. As stated by Father Savage and by Mr. Soper,

and as volubly maintained by Scotford, when two mounds are contiguous, and when one of the two has been found to be productive, the other will surely be so. The gratuitous explanation given me is, that in case of such contiguity, one mound is that of the buried husband, the other that of the wife. I am not convinced as to this explanation.

We went into the woods and I was shown a number of mounds that had been opened by my companions or their friends. About four feet from one of these dug-into mounds was another, untouched. It was about fifteen feet long, eleven to twelve feet wide, and reached an extreme relief of about three and one-half feet above the general surface, and about four and one-half feet above the bottom of the ditch or moat. This ditch appears to be the depression resulting from the heaping-up of the earth for the mound. This particular mound was moss-covered and bore a good growth of willows. Plainly, the mound itself is of no recent construction, though I saw nothing to warrant the assumption of age running into centuries. I examined the mound with critical care, and failed to find the least evidence of recent disturbance. Cer-



9. A copper blade with attached ferrule for handle, 7.7 inches in greatest length, 2 inches in greatest width; thickness of back of blade $\frac{1}{2}$ inch. This belongs to the Soper collection. It is inscribed on one side only with the "tribal mark" within a circlet of rings.

tainly it had not been dug into in the immediate past,—probably not for years. I photographed the mound before digging was begun; then Scotford began to dig. The material is that of the region,—lake-sand without a pebble or other stone larger than sand-grains. The digging was easy, and the sand appeared to have been long at rest. The longer diameter of the mound extended east and west. At a point about the middle of the long diameter and about twelve inches below the top of the elevation, therefore fully two and one-half feet above the level of the ground, a layer of dark earth was encountered, merely a streak not more than one and one-half inches to two inches in thickness. The discovery of this streak was hailed with delight by both Scotford and Soper, as the charcoal streak said by them to be never absent from a true or

man-made mound. Below the dark streak the sand was of fine grain,—described by my companions as the existing remains of a human body here interred. Under the lens, however, the gray ash-like material proved to consist of water-worn grains of sand. On top of this so-called ashy layer, and therefore directly under the black streak at the central line of the mound first described, the shovel struck a hard object. I removed an artifact, seemingly an ax of shape as here shown. [See illustration No. 2].

Very little digging was done in the mound after this discovery, both Soper and Scotford suggesting that we try another. My object being to follow and observe, and not to take any initiative action at present, I concurred. About one hundred yards southerly from the mound described, was another irregular in outline, with a large tree-stump still rooted at the east end. This was designated to me as the “serpent mound.” It was moss-covered and overgrown with shrubs, as was the first. At a point about eighteen inches below the top, a layer of black material was encountered (described as charcoal and possibly such). Immediately beneath the charcoal we found a tablet of dark gray slate with inscriptions on both sides as shown by sketch. [See illustration No. 3]. I was somewhat suspicious when Scotford, pointing to the inscribed circle with rays, said: “This is like what was found on one of the plates from Mormon Hill, at Cumorah, New York.”

A few feet lower, and two feet nearer the southerly margin of the mound, we found another article made of the same kind of slate. This was probably a skinning-knife. It was inscribed on one side only. [See illustration No. 4]. The figures are exceedingly crude; the bust suggests a modern French soldier; the quadruped is of nondescript variety; the hunter is a poor caricature.

With this find digging operations were suspended at the joint suggestion of both Soper and Scotford. Thereupon we returned to town.

November 18, 1909: Shortly after 1 p. m., Soper, Scotford and I were on the ground of our last excavation work,—the woodlands west of the Oldsmobile factory. We went direct to the “serpent mound” already referred to. Having today a small ax, which tool we lacked before, we readily cut through the tree-roots penetrating the mound, and then digging was easier. At a point not more than six inches below the level at which the skinning-knife was found, and near the medial line of the mound, I took out a tablet of black slate, rectangular, though chipped at one of the bottom corners, ten and three-eighths inches long, four and one-eighth inches wide, and one-fourth inch in thickness.

This is covered with inscriptions on both sides. I shall not attempt a copy of the inscriptions here. [See frontispiece]. We dug for half an hour after making this find, and then, at the suggestion of Soper, concurred in by Scotford, we left this mound. The next mound dug into was a small hummock about nine feet long, six feet wide, and two to two and one-half feet extreme height above the ground level. The long axis of this mound ran easterly-westerly. Near point marking intersection of major and minor axes, and about twenty-four inches below top,—therefore almost directly at ground level,—we found a layer of black material



10. A double-bladed ax of copper, belonging to the Soper collection, 7.7 inches in greatest length, 6.3 in greatest width and about .2 inch in thickness at junction of side or wing-blades with the central body. Compared with other copper artifacts found, this piece is heavy and massive. It weighs a little over 1 pound and 5 ounces avoirdupois.

other outlines, seemingly indicating the preaching of Noah under Divine commission, and the rejection of his message.

(2) The second band shows the flood in progress with men and animals drowning and buildings being submerged.

(3) The third band shows the ark afloat with a number of undeciphered characters, and two parallelograms each divided into forty

referred to by my companions as charcoal; and on top of this layer the edge of a tablet was exposed. I removed the slab with my own hands. It proved to be a tablet of greenish slate about eleven and one-half inches long, nine and one-fourth inches wide, and three-eighths of an inch in thickness. On one side of this [see illustration, No. 5] appears a pictographic representation of the Noachian deluge. The record is divided by horizontal double lines into five bands or zones as follows:

(1) The top band shows the "tribal mark," two pictographs of the All-Seeing Eye with rays, two human figures, and

squares, explained by my companions as indicating the duration of the flood as of forty days and forty nights; and the sun half risen above the waters, glibly explained by Scotford as indicating the return of prosperity to the imprisoned mariners.

(4) The fourth band or panel-zone shows the sun of prosperity fully risen, the ark at rest, men and animals disembarked or disembarking.

(5) The fifth band at the bottom of the slab shows the rain-bow set in the heavens as a symbol of the Divine covenant that the earth should not be again overwhelmed by water.

On the reverse [see illustration No. 6] there appear:

(1) At top the "tribal mark."

(2) Beneath this, in central position, two bands of warriors, one party wearing helmets and bearing bows and arrows; the other party wearing feathers as head-gear and armed with spears. One of the plumed band, presumably the chief, lies dead.

(3) Below the last band are shown two busts of human form, one plumed, the other helmeted, with half-moon and lines leading to a calendar disc below. Immediately below the helmeted head lies a prostrate warrior. It would appear also that a peace-maker is here indicated, striving to prevent further hostilities between the armed bands.

(4) Still lower is the calendar-circle or zodiac of thirteen divisions, the risen sun over waters on the left.

Nothing further was developed in this mound. It should be remarked, however, that we dug but little after the last find. We opened six other hummocks, but after a very brief digging into each, the work was abandoned at the suggestion of Soper and Scotford, because, as they explained, there was no appearance of the black or charcoal layer. We dug into two others in which the black layer was revealed but nothing was found in the matter of "relics."

About the ninth mound dug into after leaving the site of the last find, was an irregular hummock with the stump of a large, hollow tree in place. Under the stump near center of the hummock and practically at or near the general ground level, we came across a knife of thin copper, with furrled receptacle for handle. [See illustration No. 7]. On one side was the "tribal mark" with a rude X. The other side was without inscription. We returned to town as darkness approached.

I have given the foregoing transcript of notes made at the time with a view of setting forth my own impressions and opinions in the early stages of my investigation. It will be seen that even at that time I recognized evidence of spuriousness in the "relic"

finds, I have tried to maintain an open state of mind, however, until the accumulation of evidence became decisive.

Leaving Detroit, I went on to New York and later to Washington, and exhibited the six pieces found by myself to



11. Copper tablet belonging to the Soper collection. Approximately 6 inches by 3 1-2 inches. This is said to have been dug up in Gratiot county, Michigan, in 1898. Inscriptions comprise the "tribal mark" both at top and bottom; a calendar circle with 13 divisions, other straight-line characters, and 2 moon crescents.

the archeologists at the American Museum of Natural History, New York, and at the Bureau of American Ethnology, Washington. The finds were pronounced "fakes" both at New York and Washington, but not one of the ethnologists consulted ventured to give definite and specific reasons for his conclusions. Thereupon I returned to Detroit, and without announcing my presence to the men whom I had met on my former visit, and indeed with some precautions against revealing my identity, I returned to the field of my former exploit, and, with the help of hired diggers, opened up twenty-two mounds similar in general appearance to those

in which under Scotford's skilful digging, I had found so many artifacts; but not one of the twenty two yielded so much as a scrap in the way of artifact or "relic." Of course this is in the nature of negative evidence only, but negative evidence may be important, and when cumulative may become decisive.

After my return home from this visit, I learned of the activity of a Mr. Rudolph Etzenhouser, who, it seems, had been promoting a plan of publishing a booklet relating to the finds. This gentleman, I subsequently learned, 'was an official of the Reorganized Church of

Latter-day Saints. In the early part of 1910 there appeared in print a brochure entitled "Engravings of Pre-historic Specimens from Michigan, U.S.A.; Copyright, 1910, by Rudolph Etzenhouser, Proprietor." In addition to the foregoing the title page bears the following imprint:

ENGRAVER'S CERTIFICATE

The originals from which the accompanying reproductions were made have been carefully inspected by us. We certify that the half-tones are accurate reproductions of the pre-historic originals. Van Leyen & Hensler, Detroit, Michigan.

Over the signature of Rudolph Etzenhouser appears an "Introduction" from which the following excerpts are taken:

Students of American archaeology will find in the following pages reproductions of the monuments of a race of primitive Americans, monuments of a people whose existence has hitherto been involved in an obscurity as complete as that which enveloped their history. Some of the specimens are of stone, some of copper, and others of clay. They have been unearthed for the most part, through the efforts of amateur investigators, and represent the contents of hundreds of mounds scattered over the Lower Peninsula of Michigan. The language inscribed on these tablets has not as yet been interpreted but will doubtless, some day, succumb to the advance of philology, and they will perhaps yield an interesting chapter to the ancient history of this continent.

To Mr. Daniel E. Soper, of 1110 Ford Building, Detroit, Michigan, belongs the credit of having been for several years the moving spirit in the investigation of these pre-historic relics of Michigan.

Mr. Soper's absorbing interest led him to approach men of science. Some who had specially questioned the genuineness of the relics were invited to be upon the ground for special research to determine the facts. None of these latter have responded as yet, though it is hoped they may later on.

Rev. James Savage, of 116 Porter Street, Detroit, Michigan, first came to the aid of Mr. Soper, and assisted him admirably and untiringly. Later the undersigned became interested and joined them in their efforts.

If this brochure serves to arouse the interest of students of philology or those engaged in historical and archaeological research, in this investigation, it will not have been compiled in vain.

Yours respectfully,

RUDOLPH ETZENHOUSER.

The brochure contains forty-four large octavo pages of plate illustrations, and as a product of the printer's art, is good.

Among the two to three hundred objects in the collections of Messrs. Soper and Savage, I select a few for specific mention. Of the accompanying illustrations, Nos. 13 and 17 are reproductions of photographs furnished by Rev. James Savage; all others are from original negatives made by myself:

Illustration No. 8: A copper spear-head, 7 inches long, belonging to the Soper collection. This is inscribed with the "tribal mark" only.

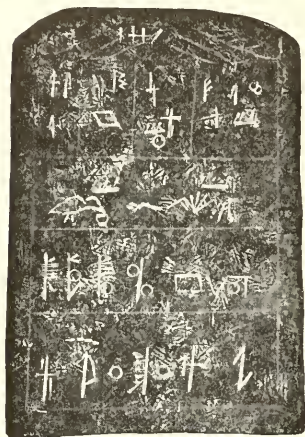
In common with many other of the copper pieces, this shows surface markings due to a crystal-magma such as would be produced in an acid solution in which the copper was immersed, and such as is unknown in the case of copper pieces corroded by atmospheric oxidation due to the slow processes of time.

Illustration No. 9: A copper blade with up-turned point and attached ferrule for handle, 7.7 inches long, belonging to the Soper collection. It is inscribed on one side only, showing thereon the "tribal mark" within an enclosure of small rings.

Illustration No. 10: A large and somewhat elaborately decorated copper piece, suggesting a double-blade battle-ax with spear-point. This belongs to the Soper collection. Compared with other copper weapons this piece is massive. Most of the copper blades and points are of thin metal, almost sheet-like.

Illustration No. 11: Copper tablet belonging to the Soper collection, approximately 6 inches long by 3.5 inches wide. The inscription comprises what seems to be a calendar-circle of thirteen divisions, the "tribal mark," which appears twice, other straight-line characters, and two delineations of the moon, quarter-full.

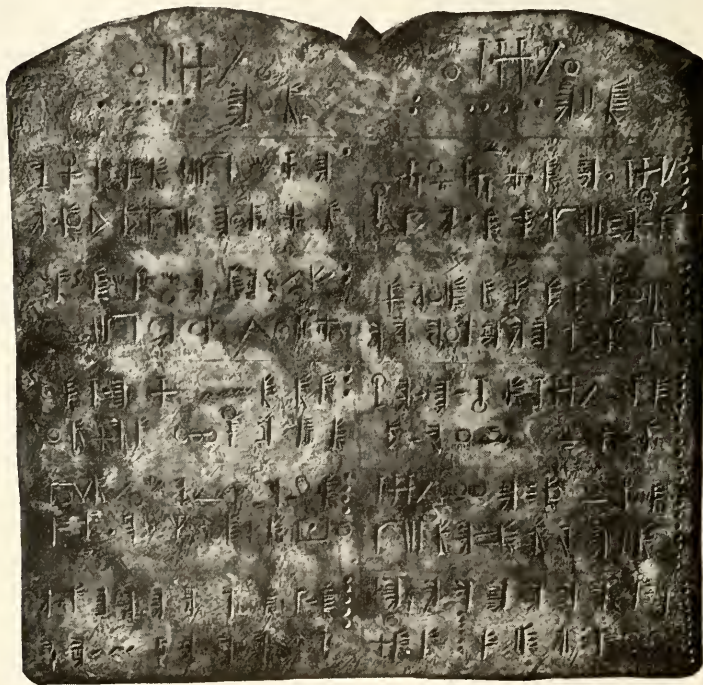
Illustration No. 12: Copper tablet belonging to the Soper collec-



12. Copper tablet belonging to the Soper collection. Said to have been found in Isabella County, Michigan, August, 1897. The tablet measures 5.8 by 4.1 inches and is of about $\frac{1}{8}$ inch in thickness. In common with several other of the copper pieces, the surface of this tablet shows the effect of the crystallization of copper salts in the process of corrosion by acid.

tion, approximately 5.8 inches by 4.1 inches. This shows most plainly the surface markings due to the crystallization of copper salts in the process of acid corrosion.

Illustration No. 13: Copper tablet belonging to the Savage collection. In comparison with others of the copper tablets this is thick; it is a little over 8 inches in length and about the same in width. It is referred to by Father Savage, as also by Messrs. Soper and Etzenhouser, as the "Ten Commandment Tablet," and is described by them as an independent version of the Decalogue. For this inference or conclusion as to the nature of the tablet, there seems to be no good reason aside from the fact that the slab is of shape to suggest a double tablet, and that it bears ten separate inscriptions numbered by dots. It will be observed that the



13. Copper tablet said to have been found near Blanchard, Montcalm County, Michigan, in 1907. This measures a little over 8 inches both in length and width, and is in the form of a double tablet with two sets of bands or zones comprising five in each set. This is known as the "Ten Commandment" tablet. This is one of the most carefully inscribed artifacts belonging to these collections of "relics." The illustration is reproduced from a full-scale photograph furnished the writer by Rev. James Savage, to whose collection the tablet belongs.

"Ten Commandments" here given are all of about equal length.

Illustration No. 14: Tablet of green slate belonging to the Soper collection, 7.25 inches in length by a little over 5.75 inches in width. On the side here shown is a pictographic representation of the Tower of Babel in process of construction. The confusion of the builders is indicated as is also their consequent dissension. In the lower band or zone appears a scene not easily explained by the record in Genesis. There



14. Tablet of green slate belonging to the Soper collection and said to have been found near Detroit, January 8th, 1909. The tablet measures $7\frac{1}{4}$ inches in length, by a little over $5\frac{1}{2}$ inches in width. On the reverse side (not here shown) the tablet contains a crude pictographic representation of the Noachian flood, similar in general features to that shown in illustration No. 6, except that the rain-bow is omitted. On the side shown above, the building of the Tower of Babel is indicated with confusion and contention arising among the builders. The bottom band has received no sufficient explanation from the account of Babel given in Genesis.

are outlines of several human figures in the attitude of reverential petition before the figure of a bird, usually understood to be the symbol of Divinity, with a number of tongues projecting from its beak. It may be that this is intended as a representation of the petition presented by Jared and his followers asking the Lord not to confound their tongues (Book of Mormon, Ether 3: 33-37). The reverse side of this tablet, not here reproduced, contains a crude pictographic representation of the Deluge, similar in general features to that shown in No. 6, except that there are but four bands instead of five, the rainbow being omitted.

Illustrations Nos. 15 and 16: A tablet of black slate, about 8.1 inches long by 5.5 inches wide, belonging to the Soper collection. On one side is a roughly-drawn human head, with an attempted delineation of an Egyptian head-gear, beneath which appear two pyramids in outline. On the reverse appear a number of rough pictographs and hieroglyphs, as also a variety of nondescript characters. Some of the characters are arranged in vertical columns, others in horizontal bands. The most prominent horizontal band on the reverse side (No. 16) was explained to me by Father Savage as a delineation of the priests of Baal in perturbation over their failure to call down heavenly fire, and the repose of Elijah (the figure with the bird's head, indicating his Divine commission) who stands by his altar, serene and sure (see I Kings 18: 18-40). This is one of the most carefully made of the slate tablets seen by me, and is of so fresh an appearance as to suggest practical newness.

Illustration No. 17: A tablet of black slate, 8 by 5.5 inches, belonging to the Savage collection. On one side a battle scene is depicted; the combatants comprise two parties, one helmeted and bearing bows and arrows, the others top-knotted or wearing feathers and armed with spears. It may be observed that the feather-topped warriors are clothed in trousers and sweaters of modern make. On the reverse side appears the calendar-circle of thirteen sections, with other delineations.

In the early discovery of these "relics," the tablets and other objects found were mostly of clay. Some of the clay pieces were unbaked and fragile. In the criticism offered as early as 1890 it was shown that such tablets could not have held together in moist earth for even a period of months, to say nothing of years and centuries. With up-to-date enterprise the discoverers ceased to find objects of clay, and forthwith produced from the "mounds" artifacts of slate and copper. The later tablets of more enduring material are strikingly similar to the earlier and more perishable sort, in the matter of inscriptions. The clay



15. Tablet of black slate belonging to the Soper collection. Said to have been found near Detroit, Michigan, May 14th, 1908. The tablet is 8.1 inches long by 5.5 inches wide, and .4 inch in greatest thickness. The crude picture seems to be an attempt to outline an Egyptian face with head-gear, with a representation of the pyramids below. The scouring lines made by abrasive powder are very plain. For reverse see illustration No. 16.

tablets were impressed with dies or type pieces, of which several samples have been found. I have seen and handled over a dozen of them,—ready-made type-plates of Noah in the attitude of a preacher, others of the ark and the dove. If these things were genuinely archaic, their discovery would set back the first use of moveable types far beyond the earliest authentic record of such application. The copper tablets of more recent manufacture have been imprinted by dies and not by the cutting of graving tools.

As a result of my investigation, I am thoroughly convinced that the alleged “relics” are forgeries and that they are made and buried to be dug up on demand. In my investigation I have endeavored to maintain a judicial and unbiased condition of mind, and to carefully consider and weigh the evidence on both sides. Among the reasons leading me to the conclusion that these alleged archeological relics are spurious, are the following:

(1) According to the evidence I have been able to gather, practically all discoveries of the Michigan “relics” thus far announced have been made by James O. Scotford, of Detroit, or by his son-in-law, Scoby, or by parties who, like myself, have been operating for the time-being under guidance of the men named. Now, were these “relics” actually of ancient burial, and were they as generally distributed as reports of the discoveries would indicate, there would surely be some accidental finds. It is reasonable to believe that some of the “relics” would have been dug up in the clearing of the woodlands, in the making of excavations incident to building operations, and in the breaking-up of land for agricultural purposes. As a matter of fact, however, there seems to have been no discovery of these “relics” except such as have been made by parties who have gone into the field for the purpose, usually with witnesses at hand ready to attest the conditions of the finds. Of all the purported relics that have come to my notice I have thus far failed to find one that has been unearthed or dug up by others than parties who were in the field for the express purpose of making such discoveries.

(2) The conditions of burial seem to preclude a possibility of ancient interment. The objects are generally found within a foot or two feet of the surface, and I have heard of no credible instance of any one of these objects having been exposed through nature’s

weathering, attested by parties other than those well known to be skilled in making these finds. Nevertheless did these objects exist by the hundreds in these little mounds, within a short distance of



16. Reverse of No. 15. The broad central band was explained to me by the parties most renowned in the finding of these "relics" as a pictograph of the notable scene in which figured so conspicuously the Prophet Elijah, and the priests of Baal (I Kings 18:18-40).

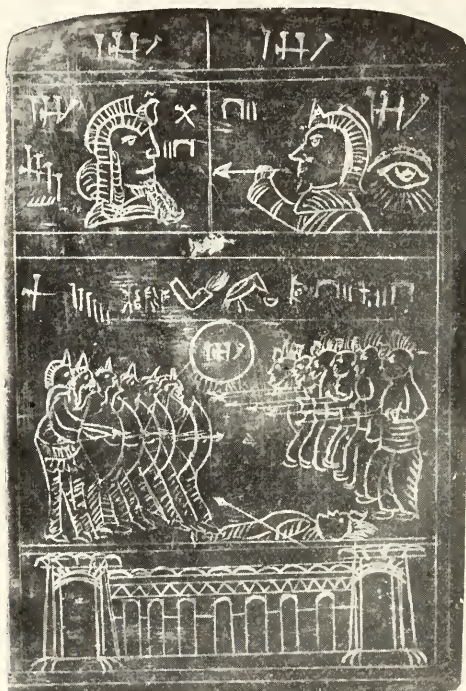
the surface, it is beyond human belief that they should never be uncovered except by pre-arranged digging. Furthermore there is absolutely no evidence that appeals to me as proof that these little mounds are graves. It has been assumed that the "relics" were buried with the dead, and the area within which they are found has been referred to as a great necropolis. Yet not even

a single tooth has been discovered in any one of these mounds to mark the presence of a buried body.

(3) Most of the objects are so fresh as to be practically new. Some of the slate tablets I have seen and handled, suggest the thought that they may have just left the maker's hands. The lines made by the graving tools, when examined microscopically, show fresh fractures, practically indistinguishable from others made in the course of experiment at the time of the examination.

(4) The copper pieces, while gener-

ally of an attractive greenness, due to the coating of verdigris, have evidently been corroded by rapid chemical treatment and not by the slow processes of time. The green layer on every piece I have seen is thin and non-adherent, easily wearing off even with careful hand-



17. A tablet of black slate belonging to the Savage collection, said to have been found near Grayling, Crawford County, Michigan, August 9, 1909. The tablet measures 8 by 5 1-2 inches. The battle scene forming the principal picture on the side here shown is of exceedingly crude execution. The warriors fighting with spears appear to be clothed in modern sweaters and trousers.

ling, leaving a surface clean and smooth except for the slight roughness produced by chemical action. Moreover, the surface of the copper pieces generally shows the outlines of crystal aggregates due to the formation of copper compounds in the process of chemical corrosion.

(5) The copper of which these articles are fashioned is ordinary commercial copper, smelted from sulphur-bearing and arsenical ores. It is not native copper, such as the copper objects taken from genuinely ancient mounds in this country are known to be. This conclusion as to the character of the metal is based on chemi-

cal analyses made in my own laboratory and elsewhere, and on conductivity determinations made at the Smithsonian Institution, Washington.

(6) The way in which the pieces of slate and copper have been fashioned indicates their modern origin. On the edge of the copper battle-ax unearthed by myself (see illustration, No. 2) the equi-distant and regular marks of a modern file are revealed by the lens. On the edges of the black slate tablet referred to as one of my discoveries (see frontispiece)



18. Reverse of No. 17. Here appear the calendar circle with 13 sections, and what appears to be an attempt to record the death of one of the fighters, with indication of date. This picture and No. 7 are reproduced from photographs furnished the writer by Rev. James Savage.

the tooth marks of a modern saw are plainly seen. Practically every other of the many slate tablets seen by me in these collec-

tions has rounded edges. This particular piece has edges but slightly rubbed down, and the saw-marks are plain. By the way, this piece, which of all the pieces examined by me is the most flagrant instance of modern workmanship, has been the subject of a somewhat animated correspondence. Its *return* has been demanded. As the piece was unearthed by a digger in my employ, whose services were engaged and paid for by me, I cannot understand any claim of ownership superior to my own, except possibly that of the man who made and buried the object.

(7) The inscriptions themselves condemn the "relics" as forgeries. The persistency with which the "tribal mark" appears on every object from an arrow-point to the most elaborately inscribed tablet indicates rather a modern fad than an ancient custom. All authenticated Hebrew and Egyptian inscriptions are known to be made with care. Such inscriptions may be stilted and stiff in their outlines, but nevertheless they are made with scrupulous attention to conventional detail and show none of the hap-hazard, off-hand, slovenly sketching revealed by these Michigan forgeries.*

(8) The characters are a jumble thrown together without regard to origin. Some of them are copied from the Moabite Stone, others from the Icelandic Runestones, others from the Phoenician, Egyptian, ancient Greek and early Hebrew alphabets, with heretofore unknown variations.

I lay no claim to originality or priority in thus denouncing the Michigan "relics" as forgeries. Soon after I began the investigation I learned that such finds had been so pronounced by able men years before I had ever heard of them. Nevertheless I resolved to undertake the investigation as a subject of new and individual examination. Prof. Francis W. Kelsey, of the University of Michigan, and Prof. Morris Jastrow, of the University of

* See an open letter to the author written by Miss Miriam Brooks, under date of August 8, 1911; *Deseret Evening News*, Salt Lake City, August 12, 1911.

Pennsylvania, long ago denounced the forgeries and warned collectors against them.*

Later publications discrediting the Michigan finds have appeared, some of them dating but a few weeks back.†

In the foregoing reference is made, by footnote, to an open letter addressed to the author by Miss Miriam Brooks, said letter having been published in the *Deseret Evening News* of August 12, 1911. The letter embodies a spontaneous expression of opinion by a gifted student of art and history, young, ardent and capable; as such it is valuable as an instance of the impression made upon a receptive though wholly disinterested mind as to the character of these "relics." The open letter as published, and as unseen by the present writer prior to its appearance in print, follows, with editorial caption and introductory comment in full.

(From the *Deseret Evening News*, Salt Lake City Utah, August 12, 1911).

THOSE SPURIOUS MICHIGAN FINDS.

Miss Miriam Brooks adds to the proof of the fraud in the artifacts taken from the mounds in the vicinity of Detroit, Michigan.

Following the publication by the *News* last Saturday of Dr. James E. Talmage's article on the spurious "archelological" finds in Michigan, Miss Miriam Brooks has written a letter to Dr. Talmage through the columns of the *News*. In concluding his article last week, Dr. Talmage said that space limitations prevented a further analysis or discussion of the subject at the time, but that in the future such further treatment was probable. It may be that the points covered in the letter which follows would have been

* See the *Nation*, January 28, 1892, and reference thereto in the *American Anthropologist*, Volume 10, Number 1, January-March, 1908.

† See article by Prof. Francis W. Kelsey, in the *Nation*, 1910; the article is signed under date of May 31, 1910. See statements by Prof. Frederick Starr, of the University of Chicago, in *Chicago Examiner*, July 28 and 30, 1911; also statement by Prof. J. O. Kinnaman, in the *Detroit News*, August 2, 1911. See, further, a report on the subject in the *American Antiquarian and Oriental Journal*, September, 1911.

in Dr. Talmage's further discussion of the subject, together with others requiring much effort. Miss Brooks' letter brings out some interesting points and further adds to the evidence of the spurious nature of the "finds." Her letter follows:

SILVER LAKE, UTAH, Aug. 8, 1911.

Dr. James E. Talmage, Salt Lake City, Utah.

DEAR SIR—Having been very much interested in your article on the archaeological finds in Michigan, in the *Saturday News*, I would like to suggest a piece of evidence which I think is very strong against their being genuine.

The drawing is not that of ancient Hebrews and Egyptians. While the figures, objects and hieroglyphics chosen and their strange mode of arrangement is somewhat similar to the kind of things the ancients drew, the drawing of them is not at all like that of the ancients. The old Egyptians and Hebrews made strange figures, wooden in appearance, and not greatly resembling human beings or animals as they are; but the way in which they were drawn in perfection of line and design has been unsurpassed in any art of any age. These drawings on the newly found slates, as indicated by the newspaper reproductions, are nothing but "hen scratches," with no pretense to any kind of beauty or design. The art of the ancients was so one with their religion, that every line and figure was drawn and composed with the greatest kind of religious care and feeling. Each picture was a design so perfect in every detail of composition that they have been used as models throughout the ages since. In these slates there is no good element of design at all—merely an attempt at grotesque arrangement of certain groups scarcely resembling the ancient drawings even in absurdity or native primitiveness.

Taking the first slate (Fig. 1; see illustrations, Nos. 5 and 6) showing the story of Noah and the Ark. The marginal lines of this drawing have been ruled, in places over or double ruled and the corners overlap each other. Such slovenliness is not to be found in ancient art. That alone would condemn it. Some of the panel lines too, run over into the margin and the inner marginal line is ruled without a break past the panel lines. Such a detail in bad drawing, I think, is not to be found in old hieroglyphics. The Egyptian or Hebrew would probably have done thus: made the panels each a separate rectangle with the corners well joined and then drawn the marginal line around them. It would have made the same effect of double lining. Taking the figures in the first panel: that of the king at the right is not even a good school-boy drawing. They made a mistake in putting a modern coat on him with a long, straight sleeve and a crown like that of Queen Vic-

toria. The man in the left corner, supposedly Noah preaching, is decidedly dressed in a modern coat; one leg is knickerbockered and the other is trowsered; one arm is half grown and the other is full grown. When an Egyptian made arms and legs he made them stiff and conventional but he made them uniform. All the other hieroglyphics are helter-skelter and scratchy, having no conventionality or pretense to design whatever.

The second panel is too ridiculous. The building is a cross between an old German or English castle and a New York sky-scraper. The man who drew the drowning figures evidently had for his ideal the funny sheet of the Sunday paper: in fact, the whole thing belongs to that class; a class of art, in which, if an ancient should have indulged, he would most assuredly have been put to death. Their drawings were their sacred records. The representation of water in Egyptian art formed a particularly beautiful and conventional part of their designs; as did also the sun and the sun's rays; and their arks bear no resemblance whatever to a modern street car afloat. The doorway in the ark of these slates is semi-rectangular in one corner and arched in the other. They strove to be more convincing; and made either an ark beautiful in proportion and curve, or a rectangle well joined at the corners. My technical knowledge is very limited, but I believe they used the arch somewhat. All the other drawings, as represented in these reproductions, are on a par with the first two panels. The figures representing ideal images are particularly ridiculous—or I should say, particularly bad, and ridiculous to suppose that the ancients could have been guilty of them. In the helmets there has been no attempt made or care taken to make perfect and regular spaces between the lines—they have been scratched off in a hurry and nowhere in the slates is there any evidence of number having been taken into account. With the ancients, every number had a mystic significance, and in their hieroglyphics, not only was every line religiously made beautiful, but each line and number of lines had a particular religious and mystic meaning, and their designs are carefully worked out according to these numbers and their various meanings. Nothing was ever so scratched that they might be any number, having no meaning. In fact, there is no line in an ancient record drawing, not even those of mere ornament, which does not have some importance.

The ancient drawings were stiff and conventional and perhaps crude in being unnatural—but as for beauty of line and space, and uniformity and perfect balance of figures in design and composition, they represent part of the fine art of all ages. No Egyptian or ancient Hebrew could possibly have created the sorry "Hooligan" Indian with the splintered

sky-rocket spear represented as killing the ten-year-old school-boy's helmeted man on the war story side of the large slate. When an Egyptian drew anything at all, he drew it well according to their standards. There were no helter-skelter dabblers in art in those days. Drawing was the result of their life; it was not only one with their religion; but it was the historical record of their religion and of the life of their nation, and all the dignity of their earnest purpose and love was put into each slate—and these were made only by the educated ones.

The man who made these counterfeits did not study carefully enough the real archeological slates and the art that is in them. In trying to imitate these, he evidently saw them as nothing more than queer stuff made most any old way.

Hoping that this suggestion may prove of some value to you, I am

Respectfully yours,

MIRIAM BROOKS.

Nature Proclaims a Deity.

There is a God! The herbs of the valley, the cedars of the mountains, bless him; the insect sports in his beam; the bird sings him in the foliage; the thunder proclaims him in the heavens; the ocean declares his immensity; man alone has said "There is no God!" Unite in thought at the same instant the most beautiful objects in nature. Suppose that you see, at once, all the hours of the day, and all the seasons of the year—a morning of spring and a morning of autumn—a night bespangled with stars, and a night darkened by clouds—meadows enameled with flowers—forests hoary with snow—fields gilded by the tints of autumn—then alone you will have a just conception of the universe! While you are gazing on that sun which is plunging into the vault of the west, another observer admires him emerging from the gilded gates of the east. By what inconceivable power does that aged star, which is sinking fatigued and burning in the shades of the evening, reappear at the same instant fresh and humid with the rosy dew of the morning? At every hour of the day, the glorious orb is at once rising, resplendent as noon-day, and setting in the west; or rather, our senses deceive us, and there is, properly speaking, no east or west, no north or south in the world.—*Chateaubriand*.

The Open Road.

BY JOHN HENRY EVANS, OF THE LATTER-DAY SAINTS UNIVERSITY.

Part 1.—Being a Few of Brocketts' Early Adventures with Some Account of Him.

ADVENTURE 1.—WHICH TELLS WHAT HAPPENED BECAUSE THE WOMAN WITH THE EAGLE EYE WALKED IN FRONT.

The long double column of boys moved slowly down the pathway to the old stone church on the corner.

Two nuns headed the procession, and two brought up the rear—pale-featured, modest women, their white, up-turned bonnets, white, expansive collars, and black, flowing robes contrasting gravely with the hundred and odd drab figures in clogs and twilled caps, also drab, that occupied the space between. All but one, and she walked in front, florid of countenance and mottled, looking now neither to the right hand nor to the left.

The towns people—at least, those of them who were Catholics, and that included pretty much the population of Vinningen—always turned out of a Sabbath morning when the weather was fine, to view the orphans on their way to church. For there is something eternally fascinating in a compact body of marchers, whether of trained soldiers, of demure monks and nuns, or only of plain, common folk. Perhaps, too, the fact that these boys *were* orphans—poor, fatherless and motherless urchins living on the charity of these very townspeople—was what drew not only the eyes of the spectators, but their hearts as well. Anyway, there they were, sympathetic and grave, waiting for the last of the pro-

cession to pass reverently by the priest at the door, before they should go in themselves.

As for those hundred and more drab figures in clogs and twilled caps, they were an interesting lot aside from the fact that they were orphans. Boys there were as tall as you could expect fourteen winters and slim provender to yield, and other boys as short as five years and other slim provender would permit, with all the ages and sizes and varieties between. Mostly they were lean, but some, with a stretch of the imagination, might be termed stout. Presently you shall know the reason. With respect to this matter of length and breadth and thickness, though, you could only conjecture what might be if conditions had been different. This between you and me, for the crowd took note only of the fact of orphanage. How should they know that the little people on the hill were underfed? Did they not contribute liberally for their keep, and was not the institution in the care of the church? And so they observed only the sobriety of the young cubs, and the orderly progress of the march—but with a sort of personal interest withal.

Brocketts knew this. Brocketts, you understand, was one of the drab marchers in clogs and twilled caps. He had eyes and ears about him, too, the rogue. There could be no doubt of that. Part of this fact—the ear part—you could readily see even if you were only a casual observer yourself, for these organs stood out amazingly from his head, as if in eagerness to catch every sound. The other part you had to be more than a casual observer to make anything out of—a not very singular thing, you will say, considering the general impression that every boy has eyes and ears. But I stoutly maintain that it was a remarkable thing in Brocketts. For how many of these other drab figures, big and little, had noticed that all the spectators this morning were on one side of the walk, whereas other Sunday mornings, for the most part, they were on both, and that she of the eagle eye and pock-marked face headed the column instead of tailing it as usual? Not one, as I happen to know! And yet not a boy in that procession but would give his best top, string and all, nay, even his four-bladed pocket-knife, with only one blade broken out, for even a hint that these two things had happened together.

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These two facts, as I say, Brocketts had quickly taken notice of, the whereabouts of the head nun with respect to himself and the whereabouts of the crowd with respect to the pathway—the former before he had got fairly out of the oblong house on the hill, the latter when he had gone but a little on his way. This happy combination of circumstances he had been waiting for now a great while. One or the other had always been wanting. Either the matron had brought up the rear with her sharp eye, or the spectators had formed that fatal avenue, in consequence of which the lines were thin at every point. And so, the wings of the boy's thought fluttered, tremulous with anxiety.

"Say, kids, if I skit and don't bid good-bye to the sisters, you close up the gap so's I won't be missed."

This Brocketts whispered to his marching comrades fore and aft and by his side—whereat they each experienced a thrill. None knew better than they what was about to happen! It had happened twice before in exactly the same way. No, not exactly, either; for once the big matron was in the rear with her keen, sweeping eye; the other time the crowd was divided. They assured him, however, as to the little matter of the gap.

Fritz Kerwald, though, tossed him this bit of discouragement, "Suppose you're caught again?"

For everybody knew that the first escape had been followed by a mild flogging, that the second had resulted in so severe a lashing on the naked back, from a strap wielded dexterously in the big hand of the head nun, as to render it extremely inconvenient for Brocketts to lie down during the period of seventeen days, or rather nights, and that the third attempt would bring about what only the imagination of one who had been a long resident at the orphanage might conceive.

"Not this time!" was the confident reply.

"But you've been caught twice, you know."

"But the third time's the charm!"

Meanwhile, the procession moved on as if nothing but thoughts of the most abject submission possessed every boy's soul. All the drab legs, little and big, stepped together; all the drab heads, save one, turned only forward. Neither of the nuns in front looked back; of the rear sisters, one was near-sighted,

Brocketts knew, and the other, a young and beautiful woman, would not dare to lift her pretty eyes to the vulgar crowd. And the sun shone pleasantly, and the birds twittered hopefully in the spring leafage.

Presently young Brocketts shot into the crowd, the gap was filled by the next in line, and the drab figures and the hooded figures marched into the church. Presently, too, the worshipful spectators disappeared in the sacred building. The only moving thing outside was a solitary boy in drab darting behind a buttress in the rear of the church. It had all happened so quickly, so silently, so naturally, that if she of the seeing eye had been back there in person, it is doubtful whether she would have observed anything amiss. To be sure, a small group of housewives at one point had exchanged significant glances, but who could feel at all safe in predicating anything positively on the fact that women looked at one another and smiled?

Now, it happened that the corner made by the intersection of the buttress and the wall was hung with heavy-leafed ivy. Into this retreat the boy wormed himself from beneath, and stood there with too little of his drabness exposed to serve as a guide to anyone who did not know already that he was somewhere behind the church. Out from between the broad leaves he looked, first at the stone wall that surrounded the building at a distance, and then at the solid pavement of gravestones between the church and the wall. He would remain here till his way was clear to fresh woods and pastures new.

The figure of a man approached, "You going to run away?" it said.

Brocketts started. What should he answer?

His intention to run away was so apparent, however, that the man did not even wait for a reply to his question.

"*Why* do you want to run away?" he asked the next minute.

"'Cause I hate the place, hate the sisters, and hate everybody!" the boy cried passionately, "and I want to get away from it all."

"Well, to be caged up like a bird when the fresh air and the sun's calling to you, and the warm earth's crying out for your feet—I don't blame you. I was there once myself."

Brocketts showed a pair of glad eyes. "Then you'll help me?" he asked eagerly.

"Sure! That's what I came back here for."

There followed a pause as if each was considering in what way that could best be done. The man spoke.

"You'd better stay here till nightfall. They won't think of looking for you so close by."

"I've decided to do that, sir."

"Very well, but you'll have to have something to eat."

That was very clear, too.

"I'll get you some," the man resumed. "And you'll have to have different clothes from those drab ones. They'll get you into a trap right off, before you've gone farther away than the end of your nose. Let me see."

And there was another pause, for this last was evidently a knotty problem. Pretty soon, however, the man walked away. But he came instantly back.

"You don't think I'm guying you, do you?"

"No, sir."

"Well. And you'll be sure and stay here till I come back? I'll be here as soon as it's dark."

"Yes, sir."

There was no doubt that he would. No deceiver ever spoke in a voice like that, and so Brocketts waited patiently, though not without some discomfort from his long-continued posture.

(TO BE CONTINUED.)

The Train of Human Progress.

(For the Improvement Era.)

Slowly moving from the station
 Of the dim and distant past
 Rolls the train of human progress
 O'er a desert drear and vast—
 Ever moving slowly onward
 O'er the mountains, through the vales,
 Laden with its stores of knowledge,
 With its faith that never fails.

Oft the storm-king hurls the lightning
From the bosom of the cloud,
Mantles all the world in darkness,
While his blasts are raging loud;
Clutches with his icy fingers
Heavy billows of the deep,
Dashes them with awful fury
'Gainst the rugged mountain steep.

But the train with steady motion
Moves along its storm-swept way
To the station of advancement,
To the goal of brighter day.
Ever onward, ever onward,
With its heroes strong and brave
Rolls the train of human progress
With its truths that bless and save.

When the storm-king quells his passion,
When his rule of rage is o'er,
Gentle peace subdues the ocean
And his sceptre rules the shore,
Then, oh then, the train of progress
Rolls in triumph on its way
O'er extensions of advancement,
Through the vales of brighter day.

O thou train of human progress,
What a mighty host you bear!
Men of might, undaunted heroes,
Youths and maidens fresh and fair,
Groups of happy, smiling children,
With their flags of promise bright,
All aboard the train of progress,
Bound for lands of love and light.

Ah, I love the train of progress,
For it bears my fond desires;—
Not the truth that won the battle,
But the truth that now inspires
Is the light the train of progress
Uses when it makes the run
From the glory of the moonlight
To the glory of the sun.

Hark! I hear its whistle screaming!
Clear, oh, clear the shining track!
I can see its search-light gleaming
Through its vapors dank and black;
I can hear the awful grinding
Of the wheels upon the rail,
As it whirls beyond the station
Where the hopes of heroes fail.

For the heroes had forgotten
That the Lord had formed a plan
To construct a great extension
Far beyond the realms of man;
That the road had been completed,
And that all along the line
Are the stations of advancement,
Both the human and divine.

This the soul of truth had told me,
When the night was dark and drear;
And I hushed my heart to listen
To its voice so sweet and clear.
Then I knew the train of progress
Would forever make the run
From the glory of the moonlight
To the glory of the sun.

ALFRED OSMOND.

The Boy Pioneers of Utah.

BY EUGENE L. ROBERTS, DIRECTOR OF PHYSICAL TRAINING, BRIGHAM
YOUNG UNIVERSITY.

The Boy Scout movement has awakened an interest and is gaining a firm foothold throughout the civilized world. The time is apparently ripe for such an organization with its primitive and healthful activities for the boys. Civilization has of late progressed all too rapidly. Man has created for himself an artificial environment which is making of him an artificial and decidedly superficial creature. This is shortening his life and decreasing his efficiency. The world is experiencing an unprecedented age of city building. Cities in Europe as well as America whose population has remained almost stationary for a century or more have, during the last twenty-five or fifty years, doubled their numbers,



Photo by C. A. Wyman.

MORNING CALISTHENIC EXERCISES AT A RECENT OUTING OF BOY SCOUTS
IN UTAH COUNTY.

while the country has been in danger of depopulation.

This increase of the city and decrease of the country population is due to several modern causes, prominent among which are manufacture, invention and the increase of fascinating but debilitating pleasures associated with city life. The city has become a hot-bed of civilization where so-called progress is ground out at the expense of thousands of lives yearly. Civilization and progress may be necessary, but the sacrifice of so many human lives to produce these results is evidently a blundering waste. If it were not for the continual influx of vigorous men and women from the farms and fields into the cities—if it were not for this stream



Photo by C. A. Wyman.

LINEUP FOR ROLL CALL AT TENT INSPECTION.

of good red blood flowing, year after year, into the anæmic, civilized centers, they would cease to exist. Rarely do more than three or four generations survive continual residence in the big cities.

As a result of this modern artificial life a perceptible degeneracy has occurred, and this has stimulated world wide movements of reform to offset the unfortunate results and to reclaim mankind for the natural and the sane. "Back to the Farm," "Back to Nature and the Primitive;" "Out into God's Out-of-doors." These are some of the pleas made to remind man of his heritage. And the pleas have been responded to from every

where, indicating how ripe the time is for such reforms.

The hearts of great commercial districts have been hollowed out, and land worth a million dollars an acre has been planted with shrubbery, or turned into playgrounds or wading ponds for children. Parks and lawns occupy the places where great manufacturing factories once stood. Swimming pools, gymnasiums and exercise places adorn the crowded business centers; and other great efforts are being made to give to the hot-house human plants as much of the breath of Nature's good life as is possible under the surroundings.

But even the country has suffered under the too rapid advance of Modernism. The invention of machinery to do the work of many has driven all surplus working hands into the cities, and robbed those who remain of much of their strength and healthy originality. The American farmer of one hundred years ago and the "Mormon" pioneer farmer of fifty years ago represented a type of verile physical manhood and healthy mentality which is too rare at present. Those pioneer farmers were products of their struggles.

From boyhood they lived the natural life; they made things with their own hands; produced the farm tools, and helped to make the clothes they wore. Their education was therefore practical, and their brains of the vigorous type, such as could think the original thought that counts in life. So, too, their physical activity was such as would produce a symmetrical development of all the organs and tissues of the body. Following the plow grew firm muscles on chest, abdomen, thigh and leg; swinging the scythe, pitching hay, wrestling with weeds, and carrying goods to market, developed great muscles upon the back, neck and shoulders. This straightened the spine and made the pioneer stand straight and square as God wants man to stand. His diet was plain and nutritious, his religion simple and satisfying, his emotional life normal and adequate.

The farmer of today is less fortunate. His modern, improved machinery has apparently increased his ease and comfort, but it has decreased his efficiency in the total. The growing farmer boy who needs all-around development and exercise, now rides his tools instead of wielding them. He sits inactive, with ribs

depressed and hollow-chested, with shoulders rounded and head drooped, hour after hour, upon the machine while it cuts and binds the grain, cuts, gathers and stacks the hay, or weeds the garden. His other activities are sufficient to give him better development than that of the average city boy; but contrasted with the condition of his ancestors, his development is one-sided and imperfect.

The modern farmer boy's education is far less practical than it used to be. His tools, implements and clothes are ready-made, and his mental training consists in book-learning. His diet is no longer plain, because owing to improved farming methods, his



Photo by C. A. Wyman.

TYPICAL GROUP OF BOY SCOUTS IN LARGE TENT.

farm produces more than formerly, and this tempting abundance perverts his appetite. He eats more and works less.*

Our present farmer does not take his religion as simply and seriously as he should; he accepts it in a sort of half-hearted way, and uses it, too often, as a means to a pecuniary end. His religion is the American dollar. He hungers for the alluring hum of city life, and moves body and soul into its enervating depths as soon as his wealth will permit.

We see then that reform is needed in the country as well as

*The patent medicine houses in America, and quack doctors, claim that they get their best trade from the country districts.

in the city. The farmer needs to be taught the worth of a simple and rational life. His sons as well as the sons of the city millionaire can profit by such movements as "The Boy Scout Organization," which aim to correct the deformities, as it were, of civilization, and give the boys of the world a healthy point of view in life. Scouts are being recruited in all the country districts of the East and the amount of good already done is inestimable. The Boy Scout movement is founded upon sound principles and its results cannot but be worthy.

The Boy Scout must have good, red blood in his veins; his muscles must be hard and wirey; his habits must be clean; he must be athletic and able to run, leap and vault with the best of them; he must be a good boxer and wrestler, and most of all a good worker; he must be brave, gentle, sympathetic, honorable; he must be obedient and respectful to parents, to law and authority; he must be reverent before God; he must learn to appreciate the beautiful in Nature, and become intimate with God's creatures. He must learn the simple laws of hygiene and sanitation; he must be prepared to offer assistance to the injured; and, all in all, to make his life count in the world.

This is demanded of the scout and taught to him in a practical and attractive way around the camp fire, on the mountain climb, hunting, fishing, swimming, or in the gymnasium. Every scout



Photo by C. A. Wyman.

PART OF ONE GROUP DELEGATION, SHOWING PENANTS WON IN ATHLETIC MEET.

whatever his nationality, has thus far yielded himself willingly to be moulded according to the above ideal. The ideal scout is held constantly before him, and he tries hard to attain it. It is wonderful what transformation has taken place even in so-called incorrigibles after they have become interested in the scout organization. Many of the hordes of boys, running in packs like wolves through the streets of large cities, have been rescued from their lawless lives, and are now active workers in scout companies.

Utah has need of a similar organization; the "Mormon" boy hungers for something of the same kind, and much good could be accomplished by one. But conditions in Utah are, in a way, peculiar, and demand peculiar treatment. The Boy Scout Organization has features which do not apply to conditions in Zion, and it lacks much that is apparently needed in this community. We need an organization of our own colored with our own "Mormon" ideals and fitted to our "Mormon" environment.

It was but yesterday that our fathers were engaged in vigorous pioneer struggles. They made themselves a magnificent generation through their terrific fight against the desert and adverse circumstances. No one can read of their physical hardships and religious trials without being fired with admiration. But their work is finished; they have made the desert bloom and built up a commonwealth; and their sons, lolling in comparative luxury, are gradually forgetting their debt to their fathers. The pale, city-bred boy, who has never camped on the desert, nor seen the wilds, who has never tramped over the hills, nor "roughed" it, cannot truly sympathize with the struggles of his father. He reads or listens to stories picturing the pioneer life, but he cannot appreciate; he imagines, but not clearly; thrills, but not deeply; is interested, but not enthusiastically.

The pioneer life is gone and "Modernism" threatens to wipe out even the memory of it. A generation hence and the sons and daughters of the pioneers may be just as shallow and frivolous and indifferent as the weaklings on the streets of New York, removed several generations from their pioneer ancestors.

But this condition is unnecessary. If the Boy Scout Organization can take the New York City lad out into the forests of New

York state and let him live the life his father lived, and develop in him a wholesome sympathy for and appreciation of the work done by the early pathfinders of America, how much more so could such a movement here in the west among the "Mormons" bring the youth of Zion into close and lasting relationship with our fathers and forefathers!

Such a local organization might be called the "Boy Pioneers of Utah." It could be an adjunct to the Mutual Improvement Association. Officers in one could be officers in the other. Membership in one could constitute membership in the other. The



Photo by C. W. Carter

AN EMIGRANT TRAIN IN ECHO CANYON, 1867.

new organization could function principally during the summer. Its organization could be patterned somewhat after Brigham Young's organization of the pioneers. It can embrace all the salient features of the Scouts with more or less the same code of honor, the same activities, and with the same purposes in general; but in addition it can aim to preserve the memory of the pioneers, and to teach reverence and sympathy for their religious struggles. The boys in their camps and "pow-wows" can re-live, as it were, the pioneer lives. They can simulate their hardships, imitate their courage and steadfastness, and follow their code of moral teachings. I have spoken about such an organization to

several young men and boys and they have all been enthusiastic over it. Their faces brightened at the thought of playing pioneers, living for a few weeks each year in the open, learning woodcraft, hunting, fishing, swimming, providing food for starving camps, pushing hand carts, furnishing aid to the sick and injured, preparing the rustic meal, listening to stories around the camp-fire told by real pioneers, singing hymns, holding councils of war against Indians, guarding camp, blazing trails, planning irrigation



Photo by C. W. Carter.

GOING ON A MISSION IN 1867.

A company of "Mormon" missionaries in Echo canyon on their way East.

systems on the desert, laying out cities—and numberless other things the pioneers had to do.

If such an organization did no more than stimulate a healthy enthusiasm and create a loyal admiration of these noble pioneers, who blessed these western deserts with their God directed efforts, it would justify itself. But it will do more than this. Like the Boy Scout movement, it can be made a magnificent factor in the character-building of the young. It will help to offset the unfortunate results of civilization by giving the boys a sane attitude

toward life, by creating in them a love for simple life and simple pleasures, and by stimulating their fullest physical and moral development.

Of course, it will require leadership; but the question of leadership is solved beforehand in the "Mormon" Church. It will require the best brains and enthusiasm in the Church to perfect the organization and work out the intricate details. But when once accomplished, it will stimulate a new interest, will fill the empty benches of the Mutual Improvement Association, and can be made a lasting monument to the memory of the pioneers—a veritable "passover" in preserving the story of their pilgrimage across the plains and their subsequent struggle with the desert.

PRCVO CITY, UTAH.

Elder F. B. Hammond, president of the Norwich conference, England, writes to his son, F. P. Hammond, who is studying medicine in Chicago, and gives this valuable little illustration: "I pray that your mind may be fruitful in learning the attributes of the physical body, but that you will not forget the spiritual body. If the physical body does not get the right kind of food, it may need a physician to prescribe what will be best for it to bring it to a healthy condition. It is just so with the spiritual body. If it does not get the spiritual food required, it will be sick and need a physician. There are hundreds of thousands who are spiritually sick, but do not know what ails them. They take it for granted that if they believe in Jesus Christ, they will be healed, but belief alone in the doctor will not heal them. They must take the medicine prescribed, the work that shall make them whole. The Savior, who is the great Physician, said that to be saved one must be born again of the water and of the spirit. Paul, the great apostle, said at the day of Pentecost, 'Repent of your sins, and be baptized, and you shall receive the Holy Ghost.' He has the spiritual medicine that mankind needs in order to be healed." A few words of advice to his son are that he may keep the commandments of God, pay his tithes and offerings, love his fellowmen, honor the Sabbath day, attend his meetings, and partake of the spiritual food given to us by our great Physician, Jesus, through the inspiration of the Holy Ghost.

Little Problems of Married Life.*

BY WILLIAM GEORGE JORDAN.

IV.—Living in Boarding Houses and Hotels.

When some kind bird-lover, in a mansion facing Central Park, had a fine three-story bird-house built and placed in a big elm that extended its green branches over the park wall and across the roadway we were all interested. It was really a triumph in carpentry and it bore proudly, in large painted letters across its front, the name, "Birds' Apartment House," so that the house hunting birds could read and understand. And as an extra inducement to secure tenants a generous supply of nest-building material was placed on each of the three floors. With a neighborly interest you may say was just idle curiosity, I waited the coming of the first tenants.

It was not long before the grandeur of the edifice caught the eye of a busy, chirping robin. He twittered speculatively near the open door as if attracted by the sign but fearing the rent would be too high. Then he boldly entered the ground-floor apartment. In a few moments he came out and flew away till my eyes could no longer follow the black speck in the distance. Soon he returned with another bird and, idly speculating on my neighbor's affairs, as mortals will, I presumed the new bird was his fiancée whom he had called for to go house-hunting. The young couple stayed within but a little while and then, perched on the ledge as if studying the neighborhood, they chattered excitedly as if conferring on the wisdom of their choice. It was really not my affair

* Copyright, 1910, by Fleming H. Revell Company.

at all, you know, and I did not mean to be in the least intrusive, but somehow I felt confident they would take the place.

Next morning, bright and early, a twittering, cheery "chee chee," and a rustle of wings made me turn my eyes to the house in the trees, and I was sure that the new family were moving in. Soon, to my surprise, I saw twigs, sticks, blades of grass, tufts of cotton and strands of hair pushed and pulled impatiently through the open doorway by the indignant birds, and fall fluttering into the street. Then the two birds scurried off on a shopping expedition in the neighborhood and soon brought back in their tiny bills twigs and other furnishings of their own. Then I understood it all—it was the birds' instinctive protest against beginning their wedded life in furnished rooms; they wanted to build their own home in their own sweet way.

I agree with the birds. Furnished rooms, boarding-houses and hotels can never be true "homes" for married people. At their best, they are but substitutes, not equivalents. They lack the sense of possession, of privacy, of permanency and of personality that gives an atmosphere of peace and sacredness to a home of one's own, no matter how small, how modest and plain it may be. They bear the same relation to real homes that an incubator does to a hen—a mechanical imitation of a living reality.

In her own home the wife reflects her individuality as naturally as the sun radiates light and heat. In boarding-house rooms she has little care and responsibility, slight incentive or opportunity to exercise her individual taste—to give those personal feminine touches that grace a real home. Her one or two rooms have not the furnishings she would have selected; they have not the loveable familiarity and the storied memories that may make an old walnut dresser of her own dearer to her than some one else's mahogany masterpiece.

The little personal treasures and dainty ornaments that she carefully places around to add a touch of color and brightness and to take a little from the strangeness of it all seem a studied, pathetic, evident attempt at cheerfulness, like a forced smile struggling through tears. When she hangs a beribboned calendar over a grease spot on the wall that is reminiscent of the head of some prior tenant, or launders her handkerchiefs at the wash-stand

and spreads them flat on the window-pane or the mirror to dry, and tries new ways of disguising the presence of a row of dress-laden hooks that constitute the overflow from her one insignificant apology for a closet it all seems so woefully cramped, and temporary, and unsatisfying. It is not at all the home her girlish dreams pictured. There is no pride of personal possession.

From lack of real occupation her days are long and wearisome; she has not that absorbing stimulus which in a home of her own would fill her hours with duties transmuted into pleasures. The days of inaction are often consciously filled with time-killers, like reading, walking, shopping, matinees, visiting, and over-elaborate care of her clothes, which instead of being episodes of change in her daily life become almost the whole story.

There is, too, the constant, forced association with those she does not like, whose presence irritates, whose jests jar when she is not in the mood for them, and whose tales of private griefs poured into her unwilling ears make the lamentations of Jeremiah seem joyful by contrast. There is no sense of privacy, there is the feeling of living constantly on parade, with a constant curb of expression on the emotions. Though her heart may be worn and weary and her mind worried she must put on her property smile of sweetness when entering the dining-room, for she must run the gauntlet of critical eyes and if her own show signs of tears she knows it might start a trail of gossip and speculative comment difficult to stop. The insincerity, curiosity, idle talk, petty meanness, criticism and monotonous sameness, commonly incident to the life is trying to her. It is difficult to live in it and be not part of it; it is so easy to sink by gravity to the common level.

There is always this danger where a number of people of varying tastes, interests and ideals are forced by pressure into family community without the genuine love, sympathy, comradeship and unity of purpose of a home family. And if even these qualities be absent in the family, there is a tie of blood which has a certain degree of neutralizing power in every discord.

This homeless life in a boarding house is harder for the wife than for the husband, as a long term of punishment is harder than a short one. His business duties, keeping him away from the

scene most of the time, make his realization of it perhaps less, yet he may suffer vicariously in noting the subtle changes in his wife, either in her struggle against the environment or in her surrender to it. In the false perspective of their living, sources of misunderstanding multiply, and the loving adjustment of their views and ideals may be disturbed as the needle of a compass is automatically deflected in certain regions.

Meals that in their own home might be enjoyed in frank, genial, trusting companionship and sympathy are now taken under the fire of many eyes that make the sweetness of instinctive confidence impossible. In the artificial atmosphere of their living he may be almost afraid to look across the table for fear of being accused of flirting with the new border from Kentucky, who expects to be in town all summer. If the husband does not talk he is likely to be charged with being disagreeable and sulky; if he does talk he may be accused of trying very hard to be fascinating to someone for whom he really does not care two straws. Caught between the horns of the dilemma, the husband thinks hard, says under his breath something not for publication and wishes—that he had a home. The wife may suffer, too, the same mistranslation of her most innocent actions.

The quiet, social evenings with a few friends have always to be considered from the standpoint of some one else's convenience. The lady on the third floor back is sick and cannot bear the noise of a piano, or walking on the floor disturbs the rest of the nervous old gentleman in the rooms underneath, or any of a dozen other considerations may emphasize the limitations of boarding. Where two are forced by circumstances to live for a time in furnished rooms or in boarding houses, it makes a special call on their finest tact, patience and love, to neutralize the effect of many conditions that they would never voluntarily choose.

Hotels give more independence, but more isolation, more freedom, but also more loneliness. The unwelcome closeness of contact of boarding houses is exchanged for an unwelcome aloofness and coldness. Hotels are excellent institutions for travelers or those desiring temporary quarters, but they pall quickly on lovers of a home. They have such an institutional atmosphere as you walk two blocks after leaving the elevator, through heavy,

red-carpeted corridors, carrying a large key attached to a brass numbered arrangement the size of a young plate, and the only mark that differentiates your rooms from the others as you approach it, is the number 1422. It would be hard to imagine a wall motto "God Bless Our Home," hanging in a hotel. It would seem irreverence with an undertone of sarcasm.

The elaborate array of dishes on the menu may attract for a few days, but you soon grow tired of the simplest articles of food masquerading under French aliases and you long for simple meals and simpler surroundings. You would like to see a boiled potato with the courage to stand up boldly and definitely in spite of its humble origin, and not trying to slip into your good graces under alibi of a foreign title. You long for plainer food and home cooking, for more genuine comfort and less guilt and glitter and decoration where you can be truly your natural self, where you can even lean your elbows on the table if you feel like it. It is just an honest heart-hunger for a home.

Eating in restaurants has driven many a good young man into matrimony; living in boarding-houses and hotels later has driven many a man out of matrimony. The vain display, the vulgarity, the fictitious luxury, the constantly enforced contrast between your circumstances and those of others, combine to create a restless, uncertain, irritating living far from conducive to happiness in marriage.

One vital note in the music of life is the sense of possession. In marriage it transforms the lonely pronoun "mine" into the one of larger, sweeter meaning "ours," and the alchemy of love makes "mine" and "thine" interchangeable elements. It is the impelling spirit that makes homes, where the sense of dual possession in unity transforms a new picture, a new ring, a few new books, a new chair or new curtains into a real event that brings genuine pleasure. It is not the petty value of the things themselves that counts, for all that is best in the home would defy a tax assessor to discover, for it is ever the intrinsic and the intangible.

The advent of these new possessions responds to something deep in the human heart—the joy of united ownership, of building together for a larger future is what counts in the sacredness of making a home. It is this spirit that makes our simple geran-

ium in the window seem greater and more real than some one else's conservatory across the street. Home is the gathering together under one roof, of all that is dearest and nearest to us. Like that earlier Eden given to a man and a woman, it can be made a real paradise if love, honor, comradeship and unity be its atmosphere.

(“The Wife's Settled Income,” is treated in the next chapter in the November ERA, which begins volume fifteen).

Elder Harold C. Kimball, writing from Basel, Switzerland, sends a likeness of the branch orchestra which was organized three or four months ago, and which practices promptly once a week. Most of the members are also members of the Church. Once a month they give a musical concert in the branch in several of which this orchestra has already taken part. “Good results may be obtained in a few months by organizing an orchestra, even if most of the players have to start from the beginning.” He thinks orchestras should be encouraged as they are good converters. The orchestra shown here is the first of its kind in the mission, and the names of those shown here are, back row: Emil



Markt, conductor; L. Haas. Middle row: M. Urish, Elder Frank T. Reber, Thekla Shaerr, Carl Zimmer, Elder H. C. Kimball. Front row: M. Buhler, Herman Fuchs, Martha Fuchs. There are fourteen in the orchestra, ten of whom are shown.

From Nauvoo to Salt Lake in the Van of the Pioneers.

The Original Diary of Erastus Snow.

EDITED BY HIS SON, MORONI SNOW.

VIII.

In the last issue of the ERA our account left the pioneers encamped on a small creek flowing into the North Platte. Continuing his journal, Erastus Snow records the following:

April 19th. It rained gently nearly all day, but was cold with a wind in the north. We traveled eight miles, passed over another of those sand ridges that extended abruptly to the river brink. It was about one and a half miles across it. Our wheels rolled in the sand nearly to the hub. We found on both sides of this ridge a clear stream putting into the river.

20th. We have had good roads along the river bank today, or rather a good chance to make a road, in which we played our part and left a very good trail behind us, as good as seventy-three teams, seventeen cows and one hundred and seventy-three men could make. We baited at noon opposite Ash Hollow, on the south side of the river where the Oregon road strikes the north fork again. At four o'clock p. m. we crossed the mouth of a stream of about the same size and character as the large one we encamped upon on the night of the 13th. We find that the quicksand in all of these streams seems to pack by traveling so that the last teams pass over with much more ease than the first. We camped tonight at six o'clock on a small stream where we find plenty of driftwood for fuel. Have traveled fifteen and three-fourth miles. By the way, I wish it understood that during the forepart of our journey we had to guess at the distance, and sometimes over-stated it, but by the mechanical genius of Appleton Harmons, we have now the distance counted off to us like clock-work, through the agency of a machine attached to his

wagon bed, the wheels of which are turned by the revolutions of the wagon wheel.

21st. Today has seemed more like spring than any day since we left Winter Quarters—not only warm and pleasant, but on every hand have we been greeted for the first time with the music of the quadrupeds from the numerous little ponds along the bottoms. The season is evidently about three weeks later here than in the same latitude on the Missouri river. We have not seen buffalo either yesterday or today, except now and then a lone one that seemed lost from the herds. Two Sioux Indians came to us about the time of our camping tonight, and others were seen through the spy-glass skulking about the bluffs. There is undoubtedly a hunting party not far from us. We have traveled today about fifteen and a half miles.

22nd. This morning near our camp we found a large bone supposed to be out of the foreleg of a mammoth. It weighed twenty-four pounds and was left for the inspection of other companies, being buried with an inscription of it written on a board put up at its grave. At our noon encampments we first discovered, through the telescope, what is commonly called Chimney Rock which seemed about twenty miles ahead of us on the south side of the river. Towards night we passed over another range of hills about two miles across. This was different from the former ones. Instead of being deep sand it was chiefly hard ground, the knobs covered with rock and pebble stone, and the sides of the deep ravines and gullies were clay. We passed over the beds of several creeks in which at some seasons of the year evidently flows much water, but which are now perfectly dry. We are now encamped on another of these lost creeks about two miles from the last range of hills. We have no reason to believe that there has been any rain here this spring. There is consequently little or no feed except on the low bottoms of the river. We have traveled today about ten and one-half miles.

Sunday, 23rd. Held an interesting meeting this afternoon and received excellent instructions from President B. Young. During the forepart of the day the Twelve, myself and several others, gratified ourselves with a survey of the bluffs and hills to the northeast of us. The scenery is picturesque and romantic in the extreme.

At a distance of two or three miles they greatly resemble the ruins of ancient towers and castles and pleasure grounds of noblemen. We called the place Ancient Bluffs Ruins. From the top of one of these detached peaks one of our young men obtained from its nest a young eagle. On top of another, Orson Pratt discovered a small pool of water in the basin of a rock about two hundred feet above the level of the river. Quite an extensive cave was also discovered on one of these dry creeks, but we had not time to explore it. These hills are favorite resorts of rattlesnakes, and visitors will do well to beware of them. Brother Fairbanks was bitten upon the leg with one today, and is quite sick and under medical treatment.

24th. Last night about sunset, the wind shifted suddenly and blew in cold from the north and brought up a heavy storm of wind, rain and some hail. It was a cold night and this morning it snowed a little. We traveled in the forenoon ten miles. At noon two Sioux visited us. We fed them and they passed on, making signs to us that there was a camp of them not far off. They soon crossed the river above us and we moved on six and one-half miles in the afternoon and formed our circle at six o'clock p. m. While camping, we observed a party of about thirty Sioux riding up on the south side of the river. They halted opposite us and hoisted a flag of peace, and by various maneuvers we understood that they wished to visit our camp. The president directed a flag to be hoisted in return to let them know that they would be welcome. As soon as they saw our flag they began to cross the river towards us. We took the precaution to stake down our horses and admitted at first only the chief to our camp, but afterward the whole of them. They had their squaws with them and camped about half a mile from us, and visited us again in the morning. They were all dressed in their richest costumes. Some had fur caps and cloth coats, and others had cloth pants and shirts, and the rest were neatly dressed in skins ornamented with beads, feathers, paint, etc., and they were by all odds the cleanest and best appearing Indians we have seen west of the Missouri river. Some of the brethren traded horses with them and bought some peltry, moccasins and other trinkets, and they crossed the river apparently in high glee, and we pursued our journey. Traveled next day

twelve miles. Had much soft road and camped a little east and north from Chimney Rock, about three miles distant from it. We have traveled thirty-six miles since we first discovered it, which we then thought to be only twenty miles. This is not the first instance in which we have been deceived in measuring distances with the eye. We are able to distinguish objects much more clearly and at much greater distances than we could in the east, on account of the atmosphere, which may account for our being deceived in the distance. President Pratt reports from an observation taken today at noon that we were in latitude N. $41^{\circ}-42'-46''$, barometrical height above the level of the sea 3,371 feet, and the average rise per mile since we passed the junction of the rivers has been 5 feet and 6 and 9-10 inches.

26th. Today has been very warm and we have traveled only twelve and one-half miles. We have very good roads and find better feed tonight than we have had for some days past. Windy and showery tonight.

27th. Pleasant weather, good traveling, tolerable feed. The teams are yet feeble, though not failing at present. We have plenty of fresh meat, chiefly antelope. Have traveled today about thirteen and three-fourth miles, passed what is called Scott's Bluff on the other side of the river, which presents a very romantic appearance. One object standing alone which seems to attract particular attention is a tower of about one hundred and fifty feet high in three distinct sections, having the appearance of very hard clay with a petrified dome. Its appearance is so artificial at first that the mind is scarcely willing to believe that the rude hand of nature has so formed it. The tops and sides of this cragged and imposing tower are sparsely mottled with small shrubbery, but whether pine or cedar I was unable to distinguish. Most of the ground we have passed over today presents a very barren appearance, prickly-pear being the chief herbage. Here and there a sag in the bottom or a wet swail covered with green grass, supply our teams. Wind in the north and a shower of rain tonight. While I write I hear the sound of music and dancing on the other side of the circle. This is a very common recreation in camp, though we have to dispense with the ladies, a very great desideratum.

(TO BE CONTINUED.)

Our Refuge and Strength.

BY WILLIAM A. MORTON.

At the close of the morning session of conference, on Sunday, April 8, the Tabernacle choir sang in its usual spirited and impressive manner the inspiring anthem, "God is our Refuge and Strength." As I sat listening to the splendid rendition of the sacred composition, I was led to reflect on the history of my people, the Latter-day Saints. I thought of the Prophet Joseph Smith, of the opposition which he encountered when he announced to the world a new revelation from God; I thought of the terrible persecution to which he was continuously subjected because of his faithfulness in bearing witness to the truth which the Lord had revealed to him. And when I reflected upon these things, and upon the miraculous manner in which he had been preserved and sustained until he had completed his mission, I was led to say in my heart, "Surely God was his refuge and strength, a very present help in trouble."

And as it was with the prophet, so it has been with the people. The Latter-day Saints have been subjected to all manner of persecution; they have been robbed of their possessions; driven from their homes to wander as exiles in an unknown land; they have suffered the loss of almost everything save life itself—and, indeed, many of them have sacrificed their lives for the truth's sake—yet today they stand before the world as the three Hebrews stood before their tormentors, free from even the smell of the fiery furnace of persecution through which they have passed. Who sustained and preserved the Saints in all their trials and tribulations? It was he who led the children of Israel through the Red Sea, who "stopped the mouths of lions, quenched the violence of fire, and put to flight the armies of the alien." It was God, our

father's God. He has been our refuge and strength, a very present help in trouble.

Professor George H. Brimhall reminded a few of us recently of a remarkable deliverance which the Lord brought to his people a number of years ago. The leaders of the Church were being hunted like wild beasts of the forest. For a long time the Saints had been deprived of their association and inspiring counsel, and they were becoming like sheep who had lost their shepherds. Wait a moment and see the clouds disappear and the sun shine forth in all his glory! Behold the servants of the Most High coming forth from their hiding places to mingle again with those they love! Hear the prison doors unlock, and see the prisoners for conscience sake emerging from their prison cells to enter the sanctuary of the Lord, to praise him for their deliverance, and to feed the flock over which he had made them overseers! How was all this brought about? A proclamation was sent throughout the Church setting apart a day for fasting and prayer on behalf of the authorities, that they might be delivered out of the hands of their enemies and permitted to return to their places. The offering of the Saints was accepted of the Lord, and ere long his covenant people were rejoicing in the fellowship of their beloved leaders.

With the wonderful record of the past before us, what have we to fear? Surely he who has been with us from the beginning, who has fought our battles for us, and delivered us out of the hands of our enemies, will continue to be "our refuge and strength, a very present help in trouble."

I have just laid down a little volume bearing the title *Widow O'Callaghan's Boys*. I have learned much from it. The poor widow had a little boy named Andy who, the second or third day after he had commenced school, was set upon by a bully named Jim Barrows and abused and beaten. But Andy had a big brother named Pat who happened to come along at that time and found his brother crying. On learning the cause of his trouble, he made up his mind that he would teach Jim Barrows a lesson, which he did the next day by giving him a good thrashing. After that, Andy had peace. It was a good thing for the little O'Callaghan boy that he had a big brother to defend him.

As I paused for a few moments after reading the chapter containing this event, I thought how like little Andy the Latter-day Saints are. We are a mere handful of people, and the world, like the big bully in the story, is continually abusing and beating us. But, like Andy, we have an Elder Brother to whom we can go in time of trouble, who has fought and who will continue to fight our battle for us. He is greater than all the world, and with him on our side, whom need we fear? Though earth and hell combine against us we cannot be moved, for we are Christ's, and Christ is God's. With God as "our refuge and strength" we can meet the future as we have met the past. He who has delivered us in every time of trouble will continue to deliver us, and "none shall find his promise vain."

FOREST DALE, UTAH.

New President, Netherlands-Belgium Mission.

Bishop R. W. Eardley, of the Third ward, Salt Lake City, has been called to succeed Pres. B. G. Thatcher of the Netherlands-Belgium

Mission in which Elder Eardley served as a traveling elder some twelve years ago. With his wife and two children, he will leave for his new field of labor on October 19.

In a little adobe and plaster house on Main street, in the Third ward, Roscoe W. Eardley was born February 13, 1880. His father, James W., was descended from good old English and Massachusetts, Yankee stock, and his mother, Catherine Adella, who was a Woolley, being a daughter of Bish-



ROScoe W. EARDLEY.

op Samuel A. Woolley of the Ninth ward, was descended from the Pennsylvania Dutch. His mother is a woman of splendid character, strong faith, a deep motherly love, sterling common-sense, and has been a strong inspiration to all her children. Rascoe is the oldest of a family of six—three boys and three girls. From his early boyhood he has been identified with Church work, and has filled all the various offices in the priesthood, from deacon to high priest, with the exception of priest. When sixteen years of age he was ordained a teacher, and for a period of three years visited regularly every month all the families in his district; and during most of this same period he acted as secretary of the Sunday school. He filled a mission in the Netherlands during the years 1900-1901, laboring practically all of his time in Rotterdam, presiding over one of the branches of the Church in that city. After his return home his Church activities were along Sunday school and Mutual Improvement lines. He was a teacher in the Sunday school corps of the State Industrial school, and also the Fifth ward Sunday school, Ogden. He was president of the Y. M. M. I. A. of the Third ward for two years, and on March 25, 1906, was called to the bishopric of the Third ward of the Liberty stake, which position he has since occupied. He received his education in the public schools and the L. D. S. College, from which latter institution he graduated in June, 1899. Early in life he was thrown on his own resources, very largely, and during his last two years in school had to "work his way through school." When fifteen years of age, he secured employment at the Salt Lake City Soda Water Co., beginning at the very bottom of the ladder, and gradually working his way to the top. Later he was identified with the First National Bank of Ogden, and then with Hewlett Brothers Co., where he occupied the position of sales-manager for five years. During the last few years he has been one of the active real estate men of Salt Lake City. The building activities of the company of which he is the manager, has done much to add to the attractive and beautiful homes in Salt Lake. He is a firm friend of the young people, and his cheerful address will make friends for him everywhere.

Death of James Condor.

Brother James Condor, of Hohenwald, Tennessee, died recently at the advanced age of seventy-nine years. The picture herewith,



taken a few years before his death, represents him and his wife, Malinda Condor. It was at the home of Brother Condor, on Cane Creek, Lewis county, Tenn., that Elders William S. Berry, of Kanarra, and John H. Gibbs, of Paradise, were murdered

by a mob, while they were holding religious services. This dreadful tragedy occurred Sunday morning, August 10, 1884, twenty-seven years ago. When the men who made up the mob came upon his premises, Brother Condor, discerning their murderous intentions, called on Martin Condor and J. R. Hudson, his son and step-son, respectively, to defend the elders. These young men promptly responded to their father's call, but they were both killed by the murderers of the brethren, after the latter had fallen martyrs to the glorious cause they represented. Before the young man, Hudson, was slain, however, he shot and killed the leader of the mob as the latter was leaving the scene of the fiendish outrages, where the bodies of the brethren lay. The mob then fired upon young Hudson, mortally wounding him. A volley was fired by these wicked men into the room where the murders had been committed. Some of the shots struck Sister Condor in the thigh, permanently crippling her.

Brother Condor died a faithful Latter-day Saint. His faith

in the gospel remained unshaken to the last, and he never murmured because of the great sacrifice he was called upon to make in obeying the gospel of Christ and defending the Master's servants. Sister Condor is still living, steadfast and happy in the faith. When Elders Berry and Gibbs lost their lives, Pres. B. H. Roberts, then only twenty-four years old, had charge of the Mission, under the direction of Pres. John Morgan, who was temporarily absent in the west. The procuring of the bodies of the martyred brethren under extremely difficult and dangerous conditions was a praiseworthy achievement, requiring courage of a high order and an unwavering faith in God to accomplish it.

A Testimony.

[To the ERA comes the following impressive and characteristic testimony, written by a faithful local elder in the Belfast branch. The letter is sent by Elder E. Davis, a missionary there, under date of last January.—EDITORS.]

Editor Improvement Era: I was baptized on the 4th of October, 1887, by Elder William Butler, of Ogden, Utah. The baptism took place in the sea, at Ballymoney, in the county of Wexford, Ireland, after which we returned to my home where I was confirmed on the same day. I gave him dinner and five shillings. Then taking my Bible, I read Ezekiel 37: 15, 16, asking him to explain what these two sticks mean.

Elder Butler put his hand into his breast pocket, and pulled out a book and placed it with my Bible, saying: "You have been very kind to me, brother, and I will give you this book, which is the stick of Ephraim. Your Bible is the stick of Judah. So now you have both sticks in your hands before your eyes."

I saw the truth of that statement in reading Ezek. 37: 18, 19. I know that the Book of Mormon is the word of the Lord, and has come forth according to the words of the prophets:



W. PRING.

I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved. And the Lord answered me, and said: Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.—Habakkuk 2: 1-3.

I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints; but let them not turn again to folly. Surely his salvation is near them that fear him; that glory may dwell in our land. Mercy and truth are met together, righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven.—Psalm 85: 8-11.

Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it.—Isaiah 45: 8.

These are beautiful passages predicting the coming forth of the Book of Mormon. Other prophecies are numerous:

And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.

. . . And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot, for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.—Isaiah 29: 4, 11, 12.

For they have sown the wind, and they shall reap the whirlwind: it hath no stalk; the bud shall yield no meal; if so be it yield, the strangers shall swallow it up. Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure. . . . Because Ephraim hath made many altars to sin, altars shall be unto him to sin. I have written to him the great things of my law, but they were counted as a strange thing.—Hosea 8: 7, 8, 11, 12.

And the vision of the evening and the morning which was told is true; therefore shut thou up the vision; for it shall be for many days.—Daniel 8: 26.

Then I cut asunder mine other staff, even bands, that I might break the brotherhood between Judah and Israel.—Zech. 11: 14.

For the children of Israel shall abide many days without a king and without a prince, and without a sacrifice, etc. . . . Afterward shall the children of Israel return and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter-days.—Hosea 3: 4, 5; see also Gen. 40: 10; Jeremiah 31: 10; III Nephi 20: 29; Ether 13: 11; Doc. and Cov. Sec. 29.

In conclusion, I rejoice in the light of the everlasting gospel. I

enjoy the spirit of prophecy (see Rev. 19: 10) and know that the kingdom of God is set up never more to be thrown down (Daniel 2: 44) and that his house is established (Isaiah 2:2; Micah 4: 1).

I know that Joseph Smith was a true prophet of God and I know that the everlasting gospel will make a Saint of everyone who will embrace it, and hold on to the rod, until the end. I remain your loving brother,

W. PRING.

Routine.

(For the Improvement Era.)

I murmured once at matin old and same,
At night's unchanged compline,
At task and routine fretting as they came,
When lo! at plaint of mine,

There came fair Springtime sunning down the land,
With lilt and starling song,
With balmy blossoms snowing from her hand,
The same as springtimes gone.

A dryad flinging vesture to the tree,
And sun-motes to the noon—
To every leaf a likened palmistry—
'Twas thus at yestermoon.

On fell and moor the same beatitude,
Of April's chrism'd tear,
Each copse apulse with holy interlude,
The same as yesteryear.

The autumn's rust shall stain the lily's sheen,
And necrosis her gold,
Yet blithely through the woof of her routine,
Spring plies her loom of old;

Her triumph spun in fragile monocarp,
Shall mould in sodden fen,
Yet, though her forests twang a rusted harp,
She shall make new again.

BERTHA A. KLEINMAN.

Editor's Table.

A Word About the "Era."

With this number, volume 14 of the IMPROVEMENT ERA comes to an end. From sentiments that have been expressed to the editors and the General Board, we are justified in believing that the readers of the ERA have been generally satisfied, both with the variety and the class of literature printed. We have been particularly fortunate in the receipt of hundreds of very interesting illustrations which have been presented at great cost to our subscribers. There was in this volume added sixteen pages to each number, making the ERA practically a hundred-page magazine. The reading matter has been as choice, as timely, and as important as the best writers obtainable could make it, and on the whole we think the IMPROVEMENT ERA may be justly congratulated upon its success for volume 14. We are justified in this expression from the sentiments that have been written and stated by subscribers whose criticisms are of value and who have been highly pleased, edified and satisfied with the magazine.

We enter upon the new volume fifteen with excellent prospects for even a better volume than the one now passing into history. New type, clear and plain, will be used for each number. We ask our friends to voice their satisfaction with the efforts of the editors and publishers by a prompt renewal of their subscriptions. A blank for this purpose is found in this number. In this connection we express our gratitude and thanks to the hundreds of young men throughout the Church who have labored without pay to increase the circulation of the magazine in their respective cities, wards and settlements. Without their assistance it would be impossible to give the subscribers a magazine like the ERA for

the price charged. We also thank the contributors to our magazine who have given their writings free for the benefit of the cause. The success of the ERA and our ability to give the subscribers such a splendid magazine as it is for the price charged, is largely due to them. They have enabled us to send the ERA free to the missionaries throughout the world, a great accomplishment for good in itself; and according to the testimony of the elders the ERA is of great value in gaining for them a foothold in their various fields and in opening the way for the promulgation of the gospel.

Already the IMPROVEMENT ERA is the organ of the Priesthood quorums, besides being the official organ of the Mutual Improvement associations. At a recent meeting of the Church Board of Education, our magazine was made the official organ of the Church schools, both boards unanimously approving of this action. A department, therefore, will be added for the coming year in which the important aims and affairs of this great educational branch of the Church will be set forth by competent writers, to the people. The professors and teachers of the Church schools will also contribute doctrinal and educational papers for the pages of the magazine, which will not only interest patrons of the schools, but will be of wide importance to the general public as well as the quorums of the priesthood and the auxiliary organizations of the Church.

Attention is called to the statement of the special features to be presented in volume fifteen. It will be seen that many important subjects will be considered, and matters taken up that will be of vital interest to the general reader. We hope, as in the past, to make the IMPROVEMENT ERA the magazine of the home, in which both old and young members of the household will be interested, and in which the quorums, missions, organizations and educational institutions will be fully represented.

In all things, however, the spirit of the gospel will continue to be the leading thread, holding all these institutions together, and the ERA, as in the past, will breathe the Spirit of our Lord Jesus Christ, seeking to present nothing but what is clean, pure, proper, and in harmony with his laws and commandments. This does not mean that modern thought and ideas which contribute to growth and progress will be neglected. We believe in

progress, and that all truth is embraced in the great gospel plan. We therefore seek after these things, and will continue to present them in the light of the gospel, and with a view to the furtherance of the great cause of the Lord—the Church of Jesus Christ of Latter-day Saints.

JOSEPH F. SMITH.

The Work of the Lord in Europe.

President Rudger Clawson, of the European mission, returned on the 3rd of August from a visit to the missions on the continent. He reports that he found the elders and Saints well and happy, and that his tour was of an exceedingly pleasant character.

He says: "We held numerous meetings. The conference and priesthood meetings at Zurich were largely attended and spirited, and will result in much good to the Swiss and German mission—especially may this be said of the priesthood meetings, at which many vital topics bearing directly upon missionary work were discussed. What the conference at Zurich was to the Swiss and German mission, the conference at Rotterdam was to the Netherlands mission. It was equally as interesting, equally as important. Generally speaking, our young elders from Zion acquire the languages of these countries with facility, and many of them speak with the fluency of a native tongue. This is accomplished not only by study, but by faith and prayer. To me it is a testimony of the truth of the gospel, for the Lord does actually help them to speak with new tongues in a brief period of time.

"Many obstacles appear in the path of the elders laboring throughout the European mission, but they usually rise above them, and snatch victory from what might otherwise prove to be a defeat. A wave of agitation recently swept over Great Britain, but nevertheless the good work went on. The elders stood undaunted. By their faith, courage and persistency, coupled with an implicit trust in God, success was attained. Honest souls have been reached—baptisms will follow. In Germany banishments are the order of the day. The elders are here today, so to speak, and are gone tomorrow. It is a discouraging situation, but by no means hopeless. It brings experience, develops char-

acter, enlarges the soul, and increases the efficiency of the elders to accomplish the will of God; for it would appear that in the face of almost insuperable difficulties, they are converting and baptizing honest souls. Difficulties of another character arise in the Netherlands and Scandinavia, and in South Africa. No matter, they will be met and conquered by the elders of Israel. There is a spirit that goes with the gospel that knows not discouragement, that will not submit to defeat. It is an unconquerable spirit—even the spirit of Truth.”

RUDGER CLAWSON.

Messages from the Missions.

Elder Irvin Curtis, Boise, Idaho, July 19, reports that district as a splendid field for effective missionary work. The elders there are laboring with zeal and energy for the advancement of the gospel. Most of them are traveling in country districts without money, and are eminently successful in their efforts. Front row, left to right: W. H. Stoddard, (Presiding Elder) Weiser, Idaho; Heber Q. Hale, (Presiding Elder) Boise branch; Mrs. Heber Q. Hale, Melvin J. Ballard, (President of the Northwestern States Mission), Irvin Curtis, (President of the Idaho Conference). Second row: H. M. Pugmire, W. R. Tolman, F. D. Muir, W. J. James, L. B. Criddle, George M. Grant. Back row: J. M. Mahoney, Thomas Bullock, O. L. Peterson, E. G. Whitwood.



Elder Emil C. Thedell, of Ogden, died in Upsala, Sweden, July 18, 1911. He arrived in Sweden September 16, 1910, and was assigned to work in the Upsala branch of the Stockholm conference. His health was very poor, and with the best attention possible it did not improve. He was released to come home but died as stated. Elder Joseph A. Christofferson accompanied his remains to Utah, leaving July 21, and arriving in the early part of August. A wife and mother survive the deceased, who have the heartfelt sympathy of many friends in their loss.

Elder James R. Smith, Cedar Rapids, Iowa, reports that the elders of the East Iowa conference disposed of 195 Books of Mormon during July, 687 small books, 6,254 tracts, 418 *Liahonas* and visited 4,155 families, holding 173 meetings. Two people were baptized. Prospects were never brighter in that part of the country than at present. "The Book of Mormon is our slogan. We are all converted to it, for it is a new witness for God. It is a testimony in and of itself that Joseph Smith is a prophet of God, which is our testimony to the world." The Saints in that part of the district are a good class of people, awake to their duties, and the majority of them obey the law of tithing, keep the Word of Wisdom, and set a proper example to the world. The names of



the elders are, back row, left to right: Ira W. Hillyard, Smithfield, N. W. Murdock, H. F. Luke, Heber, E. S. Arbuckle, Bountiful, Utah; Guy L. Nielson, Cardston, Canada. Middle row: J. A. Gardner, Vernal, Utah; H. S. Standage, Mesa, Arizona; Ephraim White, (Conference President) Willard, I. Sander, Ogden, O. P. Cloward, Payson, Utah. Front row: William E. Rhead, Plain City, Joseph A. Parker, Rexburg, and James R. Smith, Lyman, Idaho; Howard L. Randall, Snowflake, Arizona. The latter three elders are leaders of Companies B. A. C.



Elder L. C. Ball, Everett, Washington, August 8, states that the elders of the West Washington conference are meeting with good success. They meet many who have been reading the magazine articles, and who are desirous now of knowing "Mormonism" from a "Mormon" standpoint. A large number of the people have visited "Mormon" communities, and this has been a great aid in helping the elders who have distributed many tracts and books and a number are reading them with a sincere desire to know the truth. The elders are J. W. Bodily and L. C. Ball.

Elder T. R. Jones, Brasso, Hungary, July 26, writes that the work of the Lord is progressing in Hungary. The elders are making friends on every hand. The police and officers generally are friendly. They know every missionary personally, and are glad when they can help them. "One policeman said to the writer: 'We like you Americans, and the gospel of Christ is good for our people. They need it.' We are watched closely and our mode of life is having a good effect upon the people. In this city we have the only legal right to have meetings and preach, in the Swiss-German mission. Our friends, the ministers, are jealous of us, however, because they see where they are losing ground. In Hungary



1 Parley Petersen, Castle Dale, Utah; 2 D. A. Matthews, Fairview, Arizona; 3 J. D. Barker, Ogden; 4 G. S. Blamers, Kaysville; 5 S. V. Spry; and 6 E. S. Wright, on a visit, Salt Lake City; 7 J. E. Hill, Logan; 8 President Thomas E. McKay, Ogden; 9 William E. Gailey, Kaysville; 10 T. R. Jones, Kaneshville, Utah.

some five different languages are spoken. In Budapest, Brothers Hill, Spry and Parker labor, and must learn Hungarian, a very difficult language, since only few English-Hungarian books are to be had. German is spoken quite generally, and here in Brasso and other surrounding places besides German, the Roumanian, Hungarian, Gypsy and Saxon languages are spoken. There is a great work to be done with the Roumanians. We need missionaries to learn their language, for they need to have the gospel preached to them. We are being blessed in this conference, and are trying to show our appreciation by living the gospel and doing our duty."

Elder John T. Barrett, Philadelphia, July 7, says: "The Saints and elders shown in the group had a very pleasant round trip down the Dela-



ware river on a visit to the historic old Brandywine battle grounds near Wilmington, Delaware. The distance was about sixty-five miles, by water from Philadelphia. In the East Pennsylvania conference there are one hundred and forty-seven Saints, a choice class of people, full of faith in the gospel and true to their duties. Our elders are zealous, devoted, faithful young men, equal to all the emergencies that arise; and each is so filled with love of the truth, so characteristic of the 'Mormon' elder, as to arouse within him a surprising amount of energy and force, a marvel to himself and us all. Give the elder a task and he arises to the occasion; teach him the correct principles of the gospel, and he soon learns to govern himself. To lead and persuade him is easy, when he is conversant with his duty, when the way is in the course of right. He is true to

his own reason and conviction. In June, thirteen elders in the conference sold 28 Books of Mormon, and two other standard works; smaller books, 365; tracts, 3,719; *Liahonas*, 486; visited 2,239 families; revisited 691; engaged in 618 gospel conversations at homes; spent 402 hours with the Saints; held 26 hall and 34 open-air meetings, besides other work. Eight new members were added to the Church in May. There are many sincere investigators. Eight elders in the country are traveling without purse or scrip, spending little if anything for food or beds, and what little they do spend is mostly for railroad fares and stationery. "The work is a grand pleasure to me and I enjoy every moment of my time."

Elder W. A. Lohan, of Company B, Linden, Wisconsin, with other elders, left Milwaukee on the 1st of June to prosecute their summer



work. The elders in the picture from left to right are: L. C. Caldwell, Vernal, Utah; D. E. Shocroft, La Jara, Colorado; John H. Buckmiller, Rexburg, Idaho; and W. A. Lohan, Salt Lake City, Utah. They travel in what they call "the ideal way," depending upon the Lord for all their needs. During the three weeks following their departure, they had some wonderful experiences, in which the

blessings of the Lord were made manifest in all their efforts. They sold 55 Books of Mormon, and 195 other Church publications, distributed 1,985 tracts, and held 30 open-air meetings and 10 hall meetings. The people receive them as the servants of God, and provide for all their wants. Sometimes after their street meetings they were compelled, by solicitations, to separate and go to different places to fill invitations. "We have learned that the only way to succeed in our labors is to let the Lord provide. We are aiming to put the Book of Mormon in every home, for we have learned that wherever a book has been left and read we have gained a friend. Churches in different parts of the state have been opened to us, and we have had the chance of singing the songs of Zion to large congregations, also to teach our doctrines in different Sunday schools. In Palmyra we taught a class of thirty adult members in the Methodist Church. The world is learning to know us as we are."

Priesthood Quorums' Table.

Seventies' Annual Day.—The attention of the presidents and members of the various quorums of the Seventy throughout the Church is again called to the importance of properly observing the seventies' "Annual Day."

In 1908 it was decided by the First Council that the first general meeting in November of each year should be for the transaction of important quorum business, and be also a day of good fellowship and fraternity. Presidents, by consulting the "Priesthood Quorums' Table" for October, 1909, can see the sort of program there suggested, and can refresh their memories as to the interest of the First Council in establishing such a day. All presidents are requested to make suitable arrangements for the successful observance of the day at the first quorum meeting held this month. A complete canvas should be made of the entire membership of every quorum, and each member be invited and urged to arrange his private affairs, so as to be present on the date of the meeting. If there is a full attendance there can be no reason why the day should not be a most enjoyable and notable event with all the quorums. Special attention is called to the importance of having the quorum presidents, secretaries, class leaders, and other officers of the quorum presented for the vote of the members. It is the desire of the presiding brethren that there be no failure in any of the quorums in attending to this very necessary business. Let there be loyalty enough on the part of the members to the priesthood and quorums to which they belong, to make the annual day one of success, and of genuine love and brotherhood among all seventies.

Seventies' Fifth Year Book.—It has been decided by the First Council that the fifth Year Book shall be devoted to the consideration of the Holy Spirit. The taking up of this subject naturally following the two previous topics, *viz.*, "The Doctrine of Deity," and "The Atonement." The fourth Year Book was issued in March of the present year,

notwithstanding the fact that the work was about three months late in reaching the hands of those for whom it was prepared, it has been discovered that a good many quorums had not completed the third Year Book, even at that time. Some of these quorums continued on with the third Year Book until May or June, and then in some instances adjourned for the hot months and have not commenced on the fourth Year Book yet. This condition, coupled with the importance of the subject of "The Atonement," caused the First council to feel that the issuance of another Year Book this year would prevent many quorums from giving proper consideration to the great subject now claiming their attention. To prevent hurried and unsatisfactory work, it was decided not to issue the fifth Year Book until September, 1912. A few of the quorums are well along in the lessons of the fourth Year Book; those that are will be somewhat disappointed to learn that a new line of work will not be offered at the close of the year. It is the judgment of the First Council that the quorums that are best prepared to take up a new line of study can with profit review some of the lessons of the present year, those particularly that have been gone over hurriedly, and also divide future lessons where it can be done with advantage, and introduce other subjects of interest that may be suggested growing out of the present line of work, that will provide an abundance of good material for the consideration of the members of quorums during the time that will pass before the issuance of the fifth Year Book.

Councils of quorums are therefore urged to take cognizance of the situation and make such arrangement of matter for study as shall insure the maintenance of interest in lesson work until the next Year Book is placed in their hands.

Courses of Study.—The General Priesthood Committee, at its meeting September 19, decided that courses of study for the Priesthood quorums, for 1912, should be taken up January 1, 1912. The text-books will be ready for distribution in early December of the present year. Until the first of next year, the quorums should continue the courses begun last January. The subjects for the new year are: High Priests, "Principles of the Gospel;" Seventies, "The Atonement;" Elders, "Articles of Faith Applied;" Priests, "The Priesthood;" Teachers, "The Apostolic Age;" and Deacons "The Latter-day Prophet," based on the "History of the Prophet Joseph," by George Q. Cannon.

Passing Events.

David M. Evans, a resident of Salt Lake City since 1852, died August 20. He was born in Liverpool July 20, 1821, coming to America as a "Mormon" convert in the early 40's. He came to Utah in one of the famous hand-cart companies. It is less than a year since he retired from active work at his business as carpenter. Four children, forty-six grandchildren, and fifty great grandchildren survive him.

Congress at the extra session passed the Congressional Reapportionment Bill, fixing the future House membership at 433 instead of the present 391. It provides for increased representation according to population, without reducing the membership from any state. This gives Utah one more member. Before adjournment on Tuesday, 22nd August, Congress also passed the Campaign Publicity Bill, requiring the publication of all campaign contributions and expenses before elections. A bill admitting Arizona and New Mexico was passed and signed by President Taft, so that these states will now enter the Union under certain conditions. Among the big results of the extra session was the passing of the Canadian Reciprocity Bill.

Peter Madsen, Utah's veteran fisherman, died at his home in Provo, August 20. He was born in Stensdal, Veile, Denmark, April 26, 1824, and became a soldier at the age of twenty-two, in the Danish army, serving in the war between Denmark and Germany, in 1848. He joined the Church in 1853, and came to Utah, October 5 of that year, settling first in Sanpete. He soon thereafter moved to the shores of Utah Lake, west of Provo, and became a pioneer fisherman of Utah following the business all his life. In the hard times of 1855-6 he fed thousands of people by the fish he took from Utah Lake. He was an acknowledged authority on Utah fish, whom Dr. David Starr Jordan described as the best informed man in our state on the fish question. He filled a mission to Denmark in 1869-70, and became the first bishop of

Lake View ward, in 1877, serving for fifteen years. In 1887 he filled a mission to Hawaii, and was president of the organization of Scandinavian Saints in Provo many years. He leaves twenty-six children, ninety-six grandchildren, and fourteen great grandchildren.

Joseph Parry, founder of the asphaltum industry in this part of the country, and father of irrigation on the Salmon river, Idaho, in 1855, as well as a leading Church worker in Weber county for many years, died in Ogden, August 6. He was born in Newmarket, Flintshire, North Wales, April 4, 1825. He joined the Church at the age of 21, and emigrated to America, arriving at New Orleans in 1849. Penniless, he worked his way to Salt Lake City, joining Captain Morgan's company at Kanessville, Iowa, and arrived here in 1852. He was a pioneer of Ogden, in which city he built the first adobe house. He organized the first settlement in Idaho, building Fort Limhi, which afterward became a government post, when sent to Idaho as a missionary among the Indians. He served Ogden City as alderman in 1857. In 1870 he went to Wales on a mission from which he returned in 1876, when he was ordained a high priest, becoming later prominent in that quorum in Weber county, and was many years a high councilor of the Weber stake. He was the father of twenty-three children, fourteen of whom survive him, forty-nine grandchildren and twenty-one great grandchildren.

President Frank J. Hewlett, of the South African mission, sends the ERA a program of entertainment in aid of the Liverpool Seamen's Orphanage, and the Canadian Seamen's Charities held on board the royal mail steamer, *Virginia*, Wednesday, August 9, from which it appears that J. W. Summerhays, Frank J. Hewlett and Georgius Cannon took part in singing and recitations. From 1869 to January, 1911, 7,409 children received funds of this institution, and at present there are 1,057 children on the books. A large number of these orphan children have lost their fathers by perils of the sea in crossing the Atlantic, conveying passengers and cargo to and from America. Those who take part in these programs and who patronize them show a fitting tribute of gratitude to the Almighty hand who brings the ship in safety to her journey's end, by thus helping to support the children who are left fatherless by the necessities of the seaman's life. One would scarcely believe that in thirty-nine years following the establishment of this orphanage, no less than 151,366 seamen died in English ships abroad, of whom 98,650 were drowned. This does not include those who died in the United Kingdom. Surely the missionaries of the Latter-day Saints who cross the ocean can find good use for their talents in

supporting this noble cause, and it is a fit beginning to their mission of love.

Joseph Ballantyne, director of the Ogden Tabernacle Choir, writes from Hannover, Germany, enclosing a photograph taken in Meissen, of the birthplace of



BIRTHPLACE OF DR. KARL G. MAESER.

Dr. Karl G. Maeser. The people shown are himself, his wife, his son Earl, who is on a mission in Germany, and three of the elders who accompanied them. Elder Ballantyne says: "As we have always held Brother Maeser in such high reverence and esteem, we felt that on this visit we were treading on sacred ground. I spent six weeks in London taking daily lessons in several musical subjects under the great masters in London. Since then Sister Ballantyne, myself, and son have been enjoying a trip through France, Switzerland and Germany. We have met the

elders in nearly every place we have stopped, and have had the pleasure of attending several meetings. In Nuremburg we had the novelty, and an enjoyab'e one, of speaking to the Saints at a meeting held in the woods, this being the only way public meetings can be held. Sister David Eccles was also with us and spoke. President Thomas E. McKay is doing a splendid work here. He possesses the love and confidence of every elder and Saint in the mission, and it is glorious to meet the elders and partake of their beautiful spirit." Elder Ballantyne and his wife sailed from Hamburg, August 12, for Utah. Their son Earl has been appointed president of the Konigsberg conference. Elder Ballantyne sends fervent blessings and kind regards to Presidents Smith and Lund.

Judge C. M. Nielson, of Salt Lake City, recently visited Norway where he had an interview with the king, and in many ways, by talk and lecture, allayed prejudice. While at Sarpsborg, he spent the 4th of July with Elders George R. Larsen and John R. Nielson, Jr. The brethren have written him a letter in memory of that 4th of July which contains these sentiments: "We have spent many a glorious Fourth in the land of the brave and the home of the free, but until this occasion in this land by the sea, we scarcely knew what the words meant! Judge Nielson, you came to us as a messenger sent from heaven. Your lecture in this saintly city on that day gave us a splendid exposition of the gospel. We feel it a pity that you could not remain with us in the work. The Frederickstad choir, which came to Sarpsborg for the day and rendered most excellent music, will long be remembered by us and by the citizens of this place. Large numbers of people, as you know, flocked to hear and see the "Mormons." Our little hall was crowded from pulpit to door, while crowds remained outside unable to gain admission. All present heard with pleasure and pride the songs and the lecture which had the effect of counteracting the false stories scattered to belie the Latter-day Saints. Thanks to Judge Nielson, the false rumors have vanished, and we hope will not again appear. We also desire to tender our thanks to D. Olsen and choir for the beautiful songs of Zion which they sang. We trust that they will never tire in the glorious work which we all love. Surely this 4th of July will go on record with us as a day of light which shone in the darkness, and the fruits of it we are sure will show in God's own time. At no other time have we felt so many pleasures as the memory of this day now awakens, though we have spent many happy Fourths in the valleys of the mountains."

Arbitration treaties between the United States and France and the United States and Great Britain were signed August 3. The former was signed at Paris and the latter at Washington. They were framed at the initiative of President Taft, and earnestly urged by him, and provide means for the peaceful solution of all questions or differences which diplomacy cannot settle. They include all differences "which are justifiable in their nature by reason of being susceptible of decision by the application of the principles of law or equity." The differences are to be submitted either to the Court of Arbitration at the Hague or some other arbitral tribunal to be decided by special agreement in each case; and on the part of this country this special agreement is to be made by the President with the consent of the Senate. Before a controversy is submitted for arbitration a joint high commission of inquiry, in which

both countries are equally represented, is to investigate the facts and define the issues, to determine whether the question at issue falls within the scope of the proposed arbitration. The treaties have been ratified by the Senate. The New York *Independent* says in regard to them and their significance:

As surely as the daylight follows dawn, these treaties once ratified will be followed by similar treaties with other nations. Thus the time is likely soon to come when few of the great nations, being bound to one another by indissoluble chains of peace, will negotiate a general treaty of unlimited arbitration among themselves. Thus will be formed a long desired League of Peace, and any genuine League of Peace is bound to grow until all the nations of the world enter its prosperous and concordant circle. First, unlimited arbitration treaties with England and France; second a League of Peace; third, a federation of the world. . . . William Howard Taft will have done more than any other statesman in the world to hasten that day, sure to come, when, as Victor Hugo prophesied, "The only battlefield will be the market opening to commerce and the mind to new ideas."

New Wards and Changes for the month of August, 1911, as reported by the Presiding Bishop's office:

A new branch was organized in the Teton stake, named Palisade branch, with James W. Scott, presiding elder; George T. Sevey was sustained as bishop of the Chuichupa ward, Juarez stake, to succeed Benjamin J. Johnson; Ernest Van Romney, as bishop of the Diaz ward, Juarez stake, to succeed W. Derby Johnson, Jr.; James A. Jespersen, as ward clerk of the Chuichupa ward, Juarez stake, to succeed George T. Sevey; P. K. Lemmon, Jr., ward clerk of the Diaz ward, Juarez stake, to succeed Abia E. Johnson; Eugene Pickett, ward clerk of the Marion ward, Cassia stake, to succeed Moses Smith; F. B. Harris, ward clerk of the Trout Creek ward, Bannock stake, to succeed Millie E. Harris; James Neddo, ward clerk of the Malta ward, Cassia stake, to succeed Albert Hubbard; Henry C. Jacobs, Jr., was sustained bishop of the Mt. Pleasant North ward, North Sanpete stake, to succeed Justus B. Seely; Bishop Lewis A. Merrill has moved to 962 Windsor Ave., Salt Lake City, 31st ward, Liberty stake; Alfred A. Kofoed was released as ward clerk of the Weston ward, Oneida stake; Hugh C. Martin was appointed ward clerk of the Palisade ward, Rigby stake, to succeed Robert Oakden; K. H. Fridal, Jr., ward clerk of the Elwood ward, Bear River stake, to succeed Victor Hansen; John L. Baird, ward clerk of the Brigham 4th ward, Box Elder stake, to succeed Wm. L. Watkins; James Woolf Jr., ward clerk of the Riverdale ward, Oneida stake, to succeed L. A. Neeley; Edgar A. Beebe, ward clerk of the Dempsey ward, Pocatello stake, to

succeed Minnie J. Blaser; Albert E. Hopkinson, ward clerk of the Sunny-side ward, Carbon stake, to succeed B. M. V. Goold; Ronold Ellsworth, ward clerk of the Mesa ward, Maricopa stake, to succeed W. B. Richins; Elbert P. Drumiler was appointed ward clerk of the Lynne ward, North Weber stake, to succeed S. M. Malin; Mary J. Vernon, ward clerk of the Rockport ward, Summit stake, to succeed Alma Gibbons; Fred A. Curtis, ward clerk of the 26th ward, Pioneer stake, to succeed G. J. Ramsey; William Jacobson, ward clerk of the Oak Creek ward, Millard stake, to succeed Joshua Finlinson; C. H. Flinders, ward clerk of the Logan 2nd ward, Cache stake, to succeed Samuel Dent; Harvey Sessions, as bishop of the Marion ward, Cassia Stake, to succeed Adam G. Smith; Jos. F. Barker, ward clerk of the Ogden 8th ward, Ogden stake, to succeed Peter J. Van Sweden; J. Wm. Forsberg, ward clerk of the 33rd ward, Liberty stake, to succeed Ellen F. Shepherd; C. V. Hansen was appointed ward clerk of the Independence ward, Fremont stake, to succeed Stephen A. Browning.

Reciprocity suffered an overwhelming defeat in the Canadian elections held on September 21. The Liberal Party under Sir Wilfred Laurier led the fight for reciprocity, while the Conservative party, under R. L. Borden, led the opposition which won a decisive victory over the government, gaining a majority in Parliament of over fifty. Borden will soon become the Prime Minister of Canada, and Sir Laurier will retire. The result of the election will be that the Fielding-Knox reciprocity agreement passed by the late extra session of the United States Congress will not be presented to the twelfth Canadian Parliament, which meets in October, and closer commercial relations between Canada and the United States will not be possible perhaps for years to come. The Conservatives are committed to a closed door against the United States, and to a policy of trade-expansion within the empire. President Taft was greatly disappointed at the result and believes the "annexation bogey" had much to do with the defeat of the measure in Canada.

The Liquor Question in Idaho.—L. J. Durrant writing from Thatcher, Idaho, September 8, says that the local election held in Bannock county on Wednesday, September 6th resulted in a victory for prohibition, and the county went dry by a majority of over 700. The vote of a few of the leading towns he gives as follows: Pocatello, wet by a majority of 568; Soda Springs, dry 129, wet 116; Grace, dry 209, wet 44; Bancroft, dry 242, wet 44; Thatcher dry 176, wet 18.

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One morn a rose with smiling lips,
From slumber deep awaking,
Had bathed her cheeks in sparkling dew,
And cooling draughts was taking.

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And honey heavy laden,
A bee in passing, paused to rest,
And spoke, as to a maiden:

"That nectared dewdrop from your lips,
With violet in connection,
Co-mingled with this honey, pure,
Would make a rare confection."

Then playfully they mixed the sweets
Within the blue bell's cup,
And spread the drops upon a leaf
Just as the sun came up.

They crystalized like glittering gems,
And formed therein a cell
With nectar filled, for queens to sip,
And Gods might taste as well.

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Volume 15 begins with the November, 1911, number; \$2 per annum, with M. I. A. Manual free.

Some of the Good Things that will Appear in Volume Fifteen.

Remember that you may subscribe through the Y. M. M. I. A. officers in your wards, who appoint agents to look after the Era, or you may send your subscription direct to the office, using the blank in this number.

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The Era contains instructions to the Priesthood from the Church Committee on Outlines of Study; the official instructions of the Superintendency and General Board of Y. M. M. I. A., and the Church Board of Education, with the writings from these and from the best writers in the Church. See the list of authors in this number. Many of these and others will write for Volume 15.

Among the many good things we have in store for our readers for Volume 15 may be named:

I.

“The Open Road,” a serial story, by John Henry Evans, begun in the October number. It is a tale of achievement, a fascinating narration of adventure, love, and business success, in seventeen chapters, giving the plain and inspiring story of a boy who came to be something from a mere possibility in an orphanage.

II.

We are making arrangements for another first-class serial, and will present a number of short stories besides, among them, "John Engleman and the Spirit of Christmas," by Nephi Anderson; "At the Devil's Punch Bowl," by Lella Marler Hoggan, and "The Sign," by H. R. Merrill.

III.

"Problems of Married Life," by William George Jordan, will continue, and among the chapters appearing in this volume are:

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IV.

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IMPROVEMENT ERA

ORGAN OF THE
PRIESTHOOD QUORUMS AND OF THE YOUNG MEN'S MUTUAL
IMPROVEMENT ASSOCIATIONS OF THE CHURCH OF
JESUS CHRIST OF LATTER-DAY SAINTS

VOLUME FOURTEEN

Published by the General Board Y. M. M. I. A.

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Salt Lake City, 1911

“The Glory of God is Intelligence.”

IMPROVEMENT ERA, VOLUME XIV.

INDEX TO SUBJECTS.

	PAGE
Among the Toilers	125
Athletics	1014
At Rest on the Hill Overlook- ing the Sea	113
Bible's Three Hundredth An- niversary, The	430
Book of Mormon Originally Written in Hieroglyphics...	395, 500, 703, 983
Boy Pioneers of Utah, The....	1084
Boy Scout Movement in Utah, The	539
Brigham Young	187
Brigham Young's Excursion Party	189, 311, 415, 507
Bureau of Information, The	663, 688
Changeless Basis for a Grate- ful Heart, The	513
Character Test, A	346
Commission Plan of Govern- ment for Cities, The	928
Condor, James, Death of.....	1107
Cowdery, Oliver	379
Creation of the Earth, The....	221
Crown of Individuality, The...	46, 248, 331, 422, 485, 597
Day with Carry Nation, A....	1000
De Motte Park	873
Deseret Museum, The	953
Drama, The	1009
Driftwood	883
Duty	877
Echo Canyon	769

EDITORS' TABLE:

Amusements	638
An Address	
.....Pres. Jos. F. Smith	70
Atonement, The	551
Banish Liquor	735
Baptism	266
Blessings Arising from a Payment of Tithes.....	639
Christmas Greeting	174
Closing Testimony	643

EDITORS' TABLE—Continued

	PAGE
Conference Sermon of Pres. Anthon H. Lund.....	75
Constitutional Amendment Regulating Marriage	642
Dry Farming	554
Evil of Cards, The.....	735
Field Day	644
Hints to the Editors	1037
Importance of the Priesthood and Its Keys	176
Important Conference Themes	636
Kind Word from a Friend, A	738
Loyalty	1035
"Mormonism"	829
Must Obey the Rules of the Church on Marriage	642
One Hundred Years of Mex- ican Independence	833
On the Form of Prayer.....	1032
Peace or War?	350
Pertinent Counsel	169
Prosperous Community, A..	741
Revolution in Mexico, The..	453
Seven Years of Dry Farming	553
Some Church Statistics....	637
Theory and Divine Revela- tion	548
Theory vs. Faith	640
True Love	827
Two Roads, The	270
Victory for Temperance....	936
Vote or Ever Hold Your Peace	739
Word About the Era.....	1111
Work of the Lord in Europe	1113
Wrong Again	269
Evolution of a Cocoanut Plan- tation, The	51
Fate of the Fords, The	335
Find Your Best and Highest Self	1017
First Principle of the Gospel, The	307

	PAGE
For the Development of Character	59, 215
From Nauvoo to Salt Lake in the Van of the Pioneers.283, 410, 490, 631, 816, 925, 1020, 1099	
From Range to Rostrum.904, 990	
Gadiantons, The	862
"Glimpse of the Valley, A"...	772
Gospel Preached for the First Time to the Ainu, The.....	289
Greatest Problem of the Human Race, The	438
Hieroglyphics Near Benjamin, Utah	582
Higher Criticism and the Book of Mormon	665, 774
Home Guard, The	431
How Can We Acquire an Interest in Boy Activities?....	1
Humility	768
Hypocrisy	42
I'll Serve the Lord While I Am Young (Music)	525

ILLUSTRATIONS:

Acropolis, The	795
Ainu Girls	289
Ainu Hut	291
Ainu Man Eating	290
Alexander, Sarah	198
Arab Plowman near Sechem	145
Arab Types	10
As Dreary in Winter as an Alaskan Lake	876
As Seen from the Museum Window	980
At the Aviation Meet—Barrington Park	443
Award Committee of Liberty Stake	1046
Banana Leaf Hut, A.....	232
Barfoot, Joseph L.	957
Barfoot Monument in Salt Lake Cemetery	958
Baxter Pass, Uinta Railway.	683
Bear River Canyon—Up the River	50
Bedouin Women at Mary's Well	139
Beginning the Climb to Baxter Pass	681
Benson, Ezra T.	192
Bowring, Harry	197
Brigham Young, President..	188
Bringing the Elders Food...	234
Bureau of Information....	665, 689
Burton, General R. T.	312

ILLUSTRATIONS—Continued

	PAGE
Burton, Theresa	194
Caine, John T.	313
Cairo, Citadel and Mosque of Mohammed Ali	622
Calder, Anna H.	315
Calder, David O.	315
Cannon, Lester Jenkins	1043
Canyon of the San Juan....	695
Capitol Building, Fillmore...	195
Captain, The, "Scene on the Rio Virgen"	414
Casa De Adobe, Juarez, Mexico	451
Case of Selenite Crystals, Deseret Museum	964
Cemetery at Fagalii, Samoa, The	115, 116
Champion Base Ball Team, 4th Ward, Salt Lake City..	846
"Chanticleer" Float, Pasadena Rose Carnival	374
Choir of St. Gallen, Switzerland	937
Church of the Nativity, The	481
Church of the Holy Sepulchre	302
Church and Schoolhouse ...	237
Church University Building, The	959
Clearing—Cocoanut Plantation	53
Cocoanut Nursery	53
Cocoanut Plantation on Mountain Side	54
Cocoanut Plantation—Four to Six Months	55
Collosal Geode of Selenite...	965
Commercial Street, Juarez, Mexico	452
Comrade of My Dreams.998, 999	
Convent of St. George	402
Corner in the Corridor, A—Extinct Animals	971
Corner in the Zoology Section, A	973
Condor, James and Malinda.	1107
Cover Design,"The Hatchet"	1001
Cowdery, Oliver	378
Culmer, H. L. A.	415
Damascus Gate, The.....	255
De Motte Park	873
Descent into Grafton	316
Desert Formations on Way to Baxter Pass	680
Diamond Valley Crater....	200

ILLUSTRATIONS—Continued

	PAGE
Digging an Artesian Well in San Juan	409
Dusenberry, Warren	191
Dusenberry, Wilson	191
Dwyer, James	697
Easton, Janette Young	197
East Reception Room, Bureau of Information.....	692
East Room, 2nd Floor, Vermont Building	961
Echo Canyon	769
Elders' House, Mapusaga ...	236
Elders of:	
Aalborg, Denmark	839
Aarhus, Denmark	82, 1062
Albany, New York	458
Amsterdam, Holland	747
Arkansas Conference	939
Austin, Texas	838
Baltimore, Md.	137
Barnsley Conference, England	840
Barre, Vermont	558
Belfast Conference	357
Bergen Branch, Norway...	649
Bristol, England	459
Brooklyn, New York....	45, 558
Bury, Lancashire, England	1042
Chattanooga, Tenn.	457, 648
Christiania Conference, Norway	274
Columbia, South Carolina..	988
Columbus, South Carolina.	938
Company A, East Kansas..	180
Company A, Missouri Conference	647
Company B, St. Johns, Kansas	649
Company T, New Hampshire Conference	177
Deventer, Holland	353
Dresden Conference	547
East Kansas and Independence	1041
Grand Island, Nebraska...	559
Independence, Missouri...	837
Irish Conference	179
Jonkoping, Sweden	838
Linkoping, Sweden	559
Lisbon, New Hampshire...	940
Louisiana	80
Lowell, Mass.	358
Manchester, England	744
Maryland Conference	547
Milwaukee, Wisconsin...	743, 748
Nebraska City, Nebraska...	924

ILLUSTRATIONS—Continued

	PAGE
New Hampshire	747
New South Wales	646
New York City	252
North Indiana Conference..	1040
North Texas Conference 559,	456
Northwest Virginia	359
Nottingham Conference ...	178
Oklahoma Conference.....	649
Olympia, Washington	826
Pittsburg, Pennsylvania ...	939
Providence, R. I.	80
Quincy, Ill.	557
Rhode Island Conference..	355
Sheffield, England	361
South Australian Conference	745
Southern Illinois	648
Southern States Mission...	746
Southwest Virginia Conference	272
St. Joseph, Missouri	456
Victoria Conference	83
West Pennsylvania Conference	355
West Washington Conference	1019
Woodstock, South Africa..	935
Eardley, Roscoe W.	1105
Emigrant Train in Echo Canyon	1090
Empey, Nelson A.	420
Eskimo Graves on Lower Yukon, Alaska	811
Excavations at Jerico	405
First Home of the Deseret Museum, The	952
Flag Rush, U. of U.	63
Fort in a Corner of the Old City Wall	686
Front View of the Parthenon	796
Garden of Gethsemane, The.	258
General View of Bethlehem, A	479, 480
General View of Salt Lake, 1871	956
Glee Clubs of Jacksonville, Florida	840
Glimpse of the Valley	772
Going on a Mission in 1867..	1091
Great Falls, Yellowstone....	903
Group of Bureau Workers, A	691
Group Delegation—Boy Scouts	1088
Group of Selenite Crystals..	969
Hair Pin Curve, Uintah Ry..	684
Hawkins, John S.	509

ILLUSTRATIONS—Continued

PAGE

Hearthstone at Birthplace of the Prophet Joseph Smith	97
Heber Track Team	843
Hell's Half Acre, Yellowstone	989
Hewlett, Frank J.	900
Hieroglyphics Near Benjamin, Utah	582, 583-4-5-6-7-8-9, 590
Hills, Louis S.	195
Horrocks, Catherine D.	321
Horrocks, Peter	321
Hotel Maryland Float	374
House of Ananias, The	8
How Cocoanuts are Brought to Earth	232
Hyde, Elder Chas. H.	832
Hyde, Orson	198
Innisfallen, Killarney	40
Interior of Selenite Geode	967
Islands, Lake Killarney, The	37
Jacobs, Chariton	510
Jacob's Twist, St. George	200
Jacob's Well	144
Japanese Battleship, Pasadena Harbor	375
Jenkins, Thomas	418
Jerusalem—from Mount of Olives	253
Joseph Smith Memorial Monument, Sharon, Vt., The	100
Kimball, Elvira F.	511
Kimball, Heber P.	420
Kimball, Mary E.	419
Kimball, Solomon F.	508
Kimball, Vilate M.	417
Lake Scene in the Uintahs, A	683
Lambourne, Alfred	568
Large Bear, National Zoological Park	893
Latham in Monoplane	374
L. D. S. Local Choir, Aalborg, Denmark	942
L. D. S. Meetinghouse, Columbia, S. C.	1040
L. D. S. Sunday School in Darbun, Miss.	557
L. D. S. Sunday School, Poe, Kansas	355
Lineup for Roll Call—Boy Scouts	1085
Little, Jas. T.	508
Looking Westward Across City Creek Canyon	687
Lyman, Amasa M.	198
Lyman, Francis M.	194

ILLUSTRATIONS—Continued

PAGE

Macedonian Guard in the King's Garden	794
Mack, Colorado	679
Malerstuen	592
Manger in the Church of the Nativity, The	482
Many Weary Months of Ax-Swinging	51
Mapusaga, English Speaking Girls	234
Mapusaga School Boys in Dance	231
Margetts, Phil	197
Mars Hill	798
Martin, Thomas L.	340
McAndrew's Lake, Uintah Ry.	685
McKenzie, David	194
Meeting of the Waters, Killarney	39
M. I. A. Playgrounds near Vernal	1016
Mineral Section, Deseret Museum	962
Missionaries of the Brooklyn Conference	45
Mohammedan at Prayer, A	141
Mohammedan Funeral Procession, A	621
Moody, Wm. A.	114
"Mormon" Choir of Nottingham, England, The	748
Morning Calisthenic Exercises of Boy Scouts	1084
Moro Castle, Uintah Ry.	682
Mosque of Omar	258
Mount of the Temptation, The	403
Mouth of Johnson's Canyon, St. George	311
Mu-Kun-Tu-Weap, The	528
Musser, A. Milton	418
Mysterious Canyon, The	825
Narrows, The—in Little Zion Valley	320
Nation, Carry	1000
Navajo Indians, Bluff, Utah	533
Nazareth, From the West	138
Office of the Director, Deseret Museum	977
Old Gun—Fort McHenry, Md.	214
Olson, Daniel	196
On a Japanese Battleship	375
One of Our Bright Young Men—Samoa	235

ILLUSTRATIONS—Continued	PAGE
One of the Cups Awarded in Liberty Stake	1046
On Christmas Eve—	
Golden Gate	119
Isles of Shoals	118
Mary's Lake	118
Orchestra, Basel Branch, Switzerland	1098
Organ, The—In Little Zion Valley	319
Original Manuscript of the Book of Mormon.....	384
O the Freedom of the Moun- tains	760
Over the Little Mountain.....	770-771
Palace Gorge—Yellowstone .	902
Park, Agnes	318
Park, Hamilton G.	318
Pits of Dothan, where Joseph was Sold into Egypt.....	143
Pool of Gideon, The.....	142
Pratt, Orson	199
President Brigham Young's Residence	506
Pring, W.	1108
Prophet Joseph Smith.....	94
Pyramids of Gizeh	623
"Queen of Parks, The".....	875
Raisin Merchant, Damascus, A.	11
Residence Street in Juarez, Mexico	452
Richards, Franklin D.....	192
Richards, Willard	419
Rio Virgen, The, Near Rock- ville	416
River Jordan, The.....	404
Rocky Ridge, St. George, Ut.	314
Romney, Elder O. D.	372
Ruins on the Site of Mary and Martha's House, Beth- any	400
Ruins of the Synagogue at Capernaum	27
Sangiovanni, Guglielmo, Ros- setti	955
Scaffolds—Cocoanut Planta- tion	52
Section of Mapusaga—Sa- moa	235
Ship of the Desert, A.....	624
Smith, George A.	196
Smith, Hyrum, the Patriarch	856
Smith, Joseph, the Prophet..	858
Snow, Eliza R.	417
Snow, Erastus	199, 282
Snow, Lorenzo	192

ILLUSTRATIONS—Continued	PAGE
Sphinx, The	624
Spruce Spires	874
Squires, John	196
"Street which is Called Straight, The"	9
Sugar Loaf	310
Sunrise Over the Wasatch ..	35
Syrian Market, A	13
Taylor, John	190
Taylor, Richard J.	507
Temple Block	981
Temple of Dionysius.....	797
Temple of the Rio Virgen...	472
"Terra Nova" Leaving Port Chalmers	373
"Terra Nova," On the.....	372
Thatcher, George W.....	421
Thesum, The	798
Tolstoi, Count Leo, Nikola- vitch	279
Tomb of Rachel.....	478
Tower of Rockville, Little Zion Valley	319
Tracting, Ellsworth, Kansas	354
Triassic Terraces of the Vir- gen River Valley.....	317
Tutuila Elders and Native School Girls	233
Typical Egyptian Monument, Alexandria	625
Typical Group—Boy Scouts..	1087
Uintah M. I. A. Ball Team...	844
Uintah Stake Champion Basket Ball Team	645
Upper Falls, Yellowstone ..	901
Vermont Building, The	960
Via Dolorosa, The.....	256
View in Annex to Mineral Section	963
View in Ethnology Section..	975
View in the Laboratory, Des- eret Museum	979
Wailing Place of the Jews, The	257
Watt, George D.....	510
Wells, Emmeline B.	69
White, Mary	199
White River	684
Winder, Col. John R.....	312
Woodruff, Wilford	190
Young, Amelia F.....	191
Young, Emily	193
Young, Fannie	193
Young, H. S.	507
Young, John W.	954
Young, Le Grand.....	420
Young, Mary	313

ILLUSTRATIONS—Continued

	PAGE
Young, Oscar B.	510
Young, Seymour B.	511
Industry	524
Industry and Optimism.....	725
Joseph Smith, a Prophet of God	627
23, 167, 259, 322, 427, 534, 627	
Judge's Temperance Lecture, A	619
Just a Little Blue Stocking..	128, 202
Law and Freedom.....	473
Last Witness, A.....	545
"Lest We Forget".....	731
Little Problems of Married Life	787, 917, 1024, 1093
"Love Thy Neighbor as Thy- self"	859
Loyalty of Brigham Young, The	603
Magazine Slanders Confuted...	719
Malerstuen	592
Mapusaga, a Factor in Progres- sive Samoa	231
Messages from the Missions...	79, 117, 272, 352, 455, 555, 644, 743, 837, 937, 1040, 1062, 1114
"Michigan Relics," The.....	1049
M. I. A. Annual Conventions..	951
Missionary, The	822
"Mormon" Exodus, The.....	340
Morning of the Restoration, The	103
Mu-Kun-Tu-Weap, The	528
Museum	951

MUTUAL WORK:

Additional Conjoint Meetings	91
Alpine Stake Activities.....	845
Annual Convention Dates....	752
Annual M. I. A. Conference..	751
Annual M. I. A. Musical Con- test	655
Annual Reports and Confer- ences	562
Annual Y. L. and Y. M. M. I. A. and Primary Association Conference	655
Are Your Records Well Kept	464
Ask Yourselves	183
Canvass for Subscriptions....	90
Circular of Suggestions.....	90
Commendable Activity in Liberty Stake, A	848
Concert and Conference	753
Day of Recreation, A.....	183

MUTUAL WORK—Continued

	PAGE
Daynes Trophy, The.....	848
Do You Favor Boxing With Gloves?	91
General M. I. A. Annual Field Day	846
General M. I. A. Conference..	942
Los Angeles M. I. A.....	752
M. I. A. Annual Conference..	850
Millard Stake M. I. A. Day...	843
New Zealand M. I. A.....	91
Oratory and Story Telling...	753
Preliminary Programs	1047
Propositions for Debate.....	89
Quarterly Conjoint Meetings	367
Questions for Debate.....	367
Questions on the Senior Man- uals	277
Social Affairs	1049, 1052
Uintah Stake Field Meet....	844
Wasatch Stake Track Meet..	843
Work of Stake Superintendent	464
Y. M. M. I. A. Statistics.....	850
Natural Development	28
Nature Proclaims a Deity.....	1076
Nephite Shepherd, The.64, 120,	239
New Mission President.....	882
New President for the African Mission	900
New President of the Nether- lands-Belgium Mission	1105
Oliver Cowdery	379
On the Visit of the Angel....	377
Open Road, The.....	1077
Our Refuge and Strength....	1103
Over the Little Mountain....	770
Over the Plains.....	824
Over the Uintah Railway and Stage to Vernal.....	679

PASSING EVENTS:

Affairs in Mexico.....	757, 854
Annual S. S. Union Confer- ence	658
Anti-Mormon Mass Meeting, An	757
Arbitration Treaties	1124
Aviation Meet, An.....	657
Aviation Meet at Los Ange- les, The	374
Ballantyne, Joseph	1123
Ballinger, Richard A.	563
Bastian, Elder Gearson S... 467	
Bateman, Samuel	469
Battleship, "Maine," The ... 185	
Beautiful Homes in Liberty Stake	1045
Beautiful Hotel, Utah.....	851

INDEX TO SUBJECTS.

ix

PASSING EVENTS—Continued

	PAGE
Belnap, J. O.....	94
Bingham, Patriarch Sanford Sr.	371
British Parliament, The.....	465
Bureau of Information, The..	94
Canada to Have New Navy..	369
Cannon, Elder Lester Jenkins	1043
Cannon, Dr. E. G.....	465
Carlson, August W.....	949
Carnegie, Andrew	470
Census Returns	278
Chief Justice of the Supreme Court, The	376
China's Progress	185
Church and State Questions in Spain	280
"Cities of the Sun".....	465
Commercial Bank of Tooele..	851
Congress, Extra Session....	1121
Contributions for the Silver Service Fund	948
Corn Crop for 1910, The....	278
Corporation Tax, The.....	564
Count Leo. N. Tolstoi.....	279
Cox, Henry	755
Crossing the Atlantic in an Airship	186
Decision Against the Standard Oil Company, A.....	755
Diaz's Cabinet Resigned....	659
Eddy, Mary Baker Glover....	371
Elkins, Senator Stephen B... 369	
Elsinore Chapel, The.....	852
Evans, David M.	1121
Evans, Henry Beck.....	656
Exports from the United States	563
Extra Session of Congress, An	563
Fairbanks, Avard	563
Famine and Plague in China	565
Final Official Returns	280
For the Abolition of International War	369
Freece, the Anti-Mormon Agitator	949
From the Frozen North.....	1044
German Census, The.....	656
Gilbert, Sir William S.....	851
Governor Ford's Last Daughter	660
Heywood, Joseph Leland....	661
Hill, David Bennett.....	184
Horace Greeley's Hundredth Anniversary	466
Huffaker, Elizabeth Richardson	755

PASSING EVENTS—Continued

	PAGE
Hewlett, President Frank J..	1122
Howe, Julia Ward.....	184
Howell, Representative Joseph	538
Insurrection in Mexico, The..	466
Investigation of "Mormon" Activity in England.....	565
Jack, James	659
Japanese Warships	375
Johnson, Tom Loftin.....	754
King George V.....	948
Kirkman, Elder John Edward	370, 468
Largest Inheritance Tax....	564
Launch "Galilee"	852
Lee, Elder William O.....	467
Lehi Home Coming.....	852
Liquor Question, Idaho	1126
Life Lines	538
"Los Angeles Times," The... 93	
Lucy Walker Kimball.....	92
Madsen, Peter	1121
Memorial to Queen Victoria, A	851
Moffat, David H.	537
More Congressmen	755
Morton, William A.	466
"Mother Stories from the Book of Mormon".....	755
Nation, Carry A.	851
National Income Tax Amendment	657
New District Judges	656
New Wards and Changes, 466, 564, 600, 754, 853, 950, 1045, 1125	
New York	662
Nielson, Judge C. M.....	1124
November Elections, The....	185
Number of Wards, The.....	369
Ode to Efficiency, An.....	469
Official State Flag for Utah..	537
One Cent Letter Postage....	186
Oneida Stake Presidency, The	93
Pacific Land and Produce Exhibition	659
Parry, Joseph	1122
Peary reached the North Pole	465
Peary, Robert E.....	564
Photos of the Barque "Terra Nova"	372
Plague in India, The.....	656
Portugal	93
Portugese Republic, The....	184
Postal Savings Banks....	184, 656
Postal Savings Bank at Provo	369
Reciprocity in "Favored Nations"	756

PASSING EVENTS—Continued

	PAGE
Reciprocity with Canada.	468, 1126
Reiser, Albert S.	948
Revolution in Mexico, The	566
Rioting in Mexico	370
Romney, Elder O. D.	371
Roosevelt Dam, The	658
Ruins of Guatemala, The	661
Russia and China	470
Salt Lake City's Population.	184
San Francisco—Panama Can- al Exhibition	565
Seegmiller, Elder Wm. H.	467
Siam	186
Situation in Mexico, The	658
South Pole Expeditions	756
Special Session of the Sixty- Second Congress	657
Taylor, John W., Excommu- nicated	754
Terrible Fire	656
Third Housekeepers' Confer- ence, The	853
Tolstoi, Count Leo. N.	279
"Tournament of Roses," The	374
Tramway between Tooele and Highland Boy, The	93
"United Order," The	657
University of Utah, The	852
Utah Granite Memorial Monument, A	851
Utah Independent Telephone Co., The	851
Utah Legislature, The	370, 537
Visit to the Capson House, A.	92
Visit to Ireland by King George V	948
Wallis, Mr. James H.	1044
Warburton, Bishop Joseph	658
Ward, Mrs. Eliz. Stuart Phelps	470
Western Pacific Railway	371
Winter, Thos. W.	754
Wireless Telegraphy	465
Women Gained the Right to Vote	278
Writings of William Halls	756
Young, Harriet Amelia F.	280
Young, Harriet Barney	563
Pen Pictures of the Holy Land 7, 138, 253, 302, 400, 478, 621,	794
Philosophy of Opposition, The	44
Preliminary Programs and So- cial Affairs	1047

POETRY:

Apostrophe to Water	294
Call, The	618
Capernaum	26

POETRY—Continued

	PAGE
Cast Not the Stone	815
Christmas Hymn	102
Climb	543
Come, See the Place	532
Consolation	27
Crisis, A	437
Do the Thing You Know is Right	287
Earthly Mission	512
Ere Life's Fleet Hour Has Flown	309
Eventide	489
Fisherman, The	230
Get a Rake	515
"God is Just"	799
God's Love	146
Hark	912
If I Should Die	55
I'll Serve the Lord While I am Young (Music)	525
Inland Sea, The	219
It's the Word to the Living that Counts	1008
Life's River	734
Life's Work	238
Looking Back	591
Lullaby	861
Man Who Follows the Plow, The	505
Martyrs, The	915
Motherhood	496
New Firm, The	117
New Year, The	246
Opportunity	494
Routine	1110
Sacrament, The	31
Song of the World	526
Sweet Sylvia	7
Take Heart Again	330
That Comrade of My Dreams	998
The Train of Human Pro- gress	1081
Thou Art Everywhere Before Us	245
Thoughts By a Sea Marsh	602
To My Missionary Boy	444
To Phoebe	477
Undertones	421
Vision, The	635
Voice of the Shepherd	201
Wait a Minute	710
Wanted	127
We Thank Thee, O God, for a Prophet (Music)	913
When Life Was Young	147
Whispering from the Dust	678
Zion, Thou Holy One	306

PRIESTHOOD QUORUMS'

TABLE:	PAGE
Priesthood as Teachers, The.	15
About Passing from One Glorv to Another.....	87
As to Records	941
Are We Living in One of the Three Glories?	86
Class Work Should Be con- tinuous	842
Concerning the Course of Study in 1911.....	362
Deacons' Study	367
Duty of Presidents toward Unrecorded Seventies	653
Elders' Course of Study.....	364
Erratum' in Current Year Book	654
For the Priesthood General- ly	650
Good Results of Priesthood Work	841
High Priests Study ..363, 461,	561
Hints to Seventies on Class Work	363
How to Make a Class Recita- tion Interesting	85
Ideal Teachers' Quorum, The	276
Important Special Seventies Meetings	88
Loyalty to Year Book.....	560
New Course of Study.....	275
Official Action Taken Against Matthias F. Cowley.....	750
Permanent Records for Quo- rums of the High Priesthood	275
Roll, Minute Book and Rec- ords	750
Suggestion for Priesthood Convention, A	749
Seventies' Annual Day.....	1119
Seventies' Fourth Year Book	560
Seventies' Fifth Year Book..	1119
Seventies Should Have Com- plete Set of Year Books...	561

PRIESTHOOD QUORUMS'

TABLE—Continued	PAGE
Seventies' Study Plan.....	462
Seventies' Yearbook Post- poned	181
Teachers' Quorums	367
Teachers' Study	460
To the Seventies.....	841
Transfers	275
What a Teachers' Quorum Could Do	182
Prophet and Patriarch, The...	855
Reciprocity With Canada....	448
Richards, Nannie L.....	349
Roosevelt to the "Mormons"...	712
Sacrament of the Lord's Sup- per, The	569
Sacred Dust	56
School thy Feelings (Music)...	406
Smith Family in Vermont, The	95
Social Affairs	1047
Some Men Who Have Done Things	696
Spirit of America, The.....	761
Springtime on the Wasatch...	567
Story of the Restoration, The..	800
Suggestion, A	894
Sunny Days in Ireland.....	32
Temples of the Rio Virgen...	471
Testimony, A	1108
Title of Liberty, The.....	759
Tranquility	596
Trees and Schools.....	493
Tribute to Erastus Snow.....	281
Truth	773
Western Canada	808
West with the Ships of Hagoth	516
What a Hungarian Gentleman Writes	812
What Prohibition Has Done for Kansas	759
Wild Justice Under Law.....	613
Word Pictures of the Yellow- stone	901, 989
Worth of a Boy, The.....	263, 327, 445, 581

INDEX TO AUTHORS.

Adams, John Q.....	51, 231
Alder, Lydia D. ...26, 146, 532,	734
Allred, Jennie	824
Anderson, Edward H.	59, 215, 679, 855, 1052
Anderson, Hugo B.....	613
Anderson, Nephi . 32, 431, 592,	1000
Babcock, A. Rowley.....	822
Badger, Senator Carl A.....	928
Baggarley, Maud	512
Barrett, John T.....	327
Brimhall, George H.....	538, 1035
Brookbank, Thomas W.....	395, 500, 703, 983
Wm. J. Bryan.....	768
Cannon, Elizabeth Rachel....	516, 833, 862
Cannon, Zina B.....	1059
Careless, George	406

	PAGE		PAGE
Clawson, Rudger	1112	Mitton, Sarah E.....	309
Crockwell, George W.....		Moody, William A.....	113
.. 23, 167, 259, 322, 427, 534, 627		Morton, William A.....	738, 1103
Curtis Theodore E.....		O'Brien, H. J.....	421
7, 27, 31, 117, 201, 245, 306, 635, 912		Osmond, Alfred	287, 1081
Day, C. E. Jr.....	477	Pack, Frederick J.....	320
Done, Willard	1009	Parker, Aubray	56
Duffin, James G.....	346	Pasztor, Arpad	812
Evans, John Henry.....	696, 1077	Pearson, Sarah E. H.....	147, 496
First Presidency of the Church	719	Peery, Joseph S.....	688
Fox, Ruth M.....	710	Penrose, Charles W.....	406
Frost, Grace Ingles.....	330, 815	Ramsey, L. A.....	94
Gardner, Hamilton		Richards, Charles C.....	15
8, 138, 253, 302, 400, 478, 621, 794		Roberts, B. H.....	103, 538, 665, 774
Goddard, Benjamin	538	Roberts, Eugene L.....	1084
Goff, Harold	125	Robinson, Joseph E.....	294
Goodman, Charles	409, 533, 695	Rolapp, Judge Henry H.....	859
Haddock, Lon J.....	1008	Russell, Isaac	712
Hansen, Niels	102	Rust, David D.....	263, 873
Harris, Frank B.....	473	Sanders, Ellen Lee.....	238, 591
Hibben, John Grier.....	44	Sellers, Charles S.....	543
Hinckley, B. S.....	1047	Sloan, Walter J.....	731
Hogenson, Prof. J. C.....	28, 513, 877	Smith, Bishop David A.....	941
Hoggan, Lella Marler.....		Smith, President Joseph F.....	70,
.....128, 202, 445, 489, 904, 990		176, 266, 281, 548, 636, 735,	
Holland, J. G.....	127827, 936, 1032, 1111	
Hyde, William A.....	1, 569, 761	Spencer, Josephine	150
Ingalls, John J.....	494	Smith, President John Henry..	169
Jenson, Nephi	1017	Snow, Moroni	
Jordan, William George.....	46, 248,	283, 410, 490, 631, 816, 925, 1020	
331, 442, 485, 597, 787, 917, 1024, 1093		Stewart, Dr. Robert.....	438
Kimball, Solomon F.....		Stubbs, Governor W. R.....	759
.....189, 311, 415, 507		Talmage, Dr. James E.....	
Kirby, George D.....	42725, 953, 1049	
Kleinman, Bertha A.....	526, 1110	Tanner, Dr. Joseph M.....	448, 808
Lambourne, Alfred	118,	Taylor, Rachel Grant.....	1061
528, 567, 602, 686, 770-773, 901, 989		Thomas, Elbert D.....	289
Larson, Louis W.....	437, 678, 768	Thomas Kate	246, 861
Leigh, Rufus	219	Tomlinson, J. B.....	307
Leishman, James A.....	915	Tuckett, H. A.....	913
Lovesy, Edith R.....	1049	Watkins, Arthur V.....	
Lund, President Anthon H....	7564, 239, 297, 120	
Malin, Annie	444	Welling, Arthur	581
Malone, Walter	494	Wells, Junius F.....	95, 379
Martin, Thomas L.....	340	Widtsoe, Osborne J. P.....	800
Martineau, Lyman R.....	1014	Williams, Grace	799
Maynard, C. C.....	582	Woodruff, Dr. J. Lloyd....	230, 894
Merrill, H. R.....	998	Young, Levi Edgar.....	829
Michelsen, R.	525	Young, M. M.....	568
Miller, Barbara	883	Young, Dr. Seymour B.....	603

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Agricultural College of Utah —The New Education.....	Inside front cover
Ashton-Jenkins Co. —Mortgage Bonds, Salt Lake Real Estate....	IV
Beneficial Life Insurance Co. —Life Insurance....	Outside back cover
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DeBouzek Engraving Co. —Designing, Engraving, Electrotyping	Inside back cover
Deseret Gymnasium —Class and individual instruction.....	XI
Deseret News —Pioneer Newspaper.....	IX
Deseret News —Job Printing.....	IX
Deseret News Book Store —Books.....	IX
Deseret S. S. Union Book Store —Books.....	I
Dr. W. H. Groves Latter-day Saints Hospital	XII
Elias Morris and Sons Co. —Monuments, Mantles, Tiles.....	IV
Genealogical Society of Utah	XI
Henager's Business College —Commercial training. Front outside cover	
Home Fire Insurance Co. of Utah —Fire Insurance.....	X
Hulbert Bros. Trunk Factory —Trunks, Suit Cases, Bags.....	V
Improvement Era —Advertising Medium.....	IV
Index to Advertisers	II
Keeley Ice Cream Co. —Ice Cream.....	III
Lewiston Sugar Company —Sugar Manufacturers.....	X
Murphy Candy Co. —Auto Chocolates.....	III
Officers Y. M. M. I. A.	VI
Pacific Reclamation Company —Nevada Lands.....	VII
Park, Jeweler —Wedding Rings, Medals, School Pins, etc.....	Outside front cover
Pierce's Pork and Beans —Pure Food.....	III
Reading Course —Y. M. M. I. A.....	VIII
Salt Lake Nursery Co. —Fruit Trees.....	V
Skelton Publishing Co. —Job Printing.....	IV
Startup Candy Co. —Chocolates, Buy-Roz Gum, Candies, Manufacturing Specialists	Insert
Utah Fuel Co. —Coal.....	I
Utah-Idaho Sugar Co. —Sugar Makers.....	V
Utah Implement-Vehicle Co. —Farm Implements, Machinery, Vehicles	Inside back cover
Utah Savings and Trust Co. —Savings accounts....	Outside back cover
Western Arms and Sporting Goods Co. —Basket balls, Uniforms, Athletic goods, pennants, trophies.....	Inside back cover
West's Mail Order House —Knitted Garments.....	V
Z. C. M. I. —Shoes, Overalls, General Mdse.....	I



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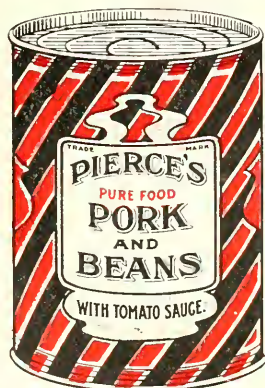


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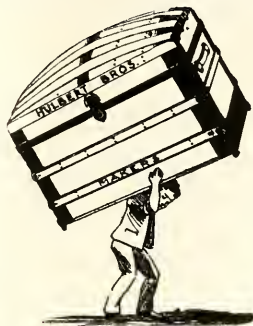
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